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THE ECCLESIASTICAL REVIEW

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ST. FRANCIS OF ASSISI.

HIS ATTITUDE TOWARD LEARNING.

TOWARD the middle of the thirteenth century the Order of Friars Minor founded by St. Francis of Assisi, was reputed one of the "student-Orders" in the Church. By that time the Franciscans were established at most of the universities —Paris, Oxford, Cambridge, Bologna, Montpellier; where they vied with the Dominican friars in their zeal for scholastic learning. Already one of their number, Alexander of Hales, had become an outstanding figure amongst the masters in the university of Paris, whilst others, such as Haymo of Faversham, had achieved no mean reputation in the school of theology. A few years later the Franciscan schools in Paris and Oxford had become nurseries of theological learning and were sending forth some of the most famous medieval thinkers: St. Bonaventura, Adam Marsh, John of Parma, John of Pecchem, Thomas of Wales and Roger Bacon are but the more famous amongst the many Franciscan thinkers and masters of the latter half of the thirteenth century; as Duns Scotus and William of Occam are the more celebrated among the Franciscan scholars of the following century.

But the Franciscan Order not only produced individual scholars: in a very short time scholarship had become one of the marks of the Order as a body. The Franciscans, in a word, became a body of well-educated learned men; and this of a deliberate set purpose. Within a quarter of a century of the death of their founder, the friars were, as we had said, to be

found in almost all the universities of Europe, studying and teaching; but that was not all. They had further developed an educational system which went beyond the universities, and carried university-teaching into many a remote city and town. As someone has said, they were the first "university-extension lecturers." For in each Province of the Order there was established a system of schools, of which the masters and lecturers were drawn from the universities. These schools were meant primarily for the education of the friars themselves, but the secular clergy might attend the lectures. The schools were theological schools: but the course of study embraced not only theology in the strict sense of the word; but philosophy and the sciences which were deemed necessary for a right understanding of theology and the training of efficient preachers. Thus natural science, the study of languages, textual criticism and the study of natural law or "mathematics" found a place in the theological course. Roger Bacon was not an isolated phenomenon in the thirteenth century, as we used to be told; he was a product of the Franciscan schools in which he had been trained.

The intellectual eminence of the Franciscans and the Franciscan schools is indeed a matter of history; but the question has been hotly debated: how reconcile this intellectual development with the mind of St. Francis and his original intention in founding the Order of Friars Minor?

There are those who declare that in their pursuit of scholastic learning the Franciscans went counter to the known mind and intention of their founder and wrecked the original simplicity of the fraternity; they quote the words of Fra Jacopone da Todi: "O Paris, Paris! thou hast destroyed the Order of Friars Minor!" as an absolute judgment on the betrayal of the primitive Franciscan ideal by the Franciscan schoolmen.

Let us at once admit, what cannot be denied, that the brilliant intellectual achievement of the Franciscans toward the end of the thirteenth century was more in evidence than the heroic spirituality which marked the earlier period of the Order. There were still to be found not a few amongst the friars in whom the fervor and simplicity of the primitive days glowed as a living faith; but with the general body Franciscan idealism had been diluted with that worldly prudence which

St. Francis himself had always dreaded as an enemy to the pure observance of his gospel of Holy Poverty. Taking human nature as it is, one could hardly expect that it should be otherwise. The heroic spirituality of the primitive Franciscans was of too rare a quality to be accepted purely and simply by a great multitude. It was much that such a rare faith should remain, as it did remain, a spiritual leaven leavening the less heroic lives of the many with a vision and worship of something above their own actual attainment. It is in such way that the world at large is saved.

But the question we would discuss here is: in what sense, if at all, was the decline of the high spiritual idealism of the Franciscans due to the introduction into the Order of schools and to the pursuit of learning?

In the first place, is it true that St. Francis himself regarded learning and study as inimical to the vocation of a Friar Minor, and destructive of the simplicity and humility in which he considered his friars were called to serve God? That of course is the crucial question; for if this be true, then the intellectual development amongst the Franciscans so far from being a glory to the Order is a mark of its entire reversal of the Founder's ideal. But is it true?

Now the source from which we mainly derive our knowledge of the attitude of St. Francis toward "book-learning", are the *Second Legend* by Thomas of Celano and *The Mirror of Perfection*, both it would seem drawn largely from writings or testimony of the Saint's most intimate companions. Both these documents tell how the Saint warned his brethren against a "curiosity after learning" which was inimical to the vocation in which they were called; yet both are insistent that Francis was not opposed to the study of Scripture but rather to learning "which left their hands empty" for the proper purpose of their lives.

The Mirror of Perfection puts it thus: "Blessed Francis grieved greatly if any one, neglecting virtue, sought after the science which puffeth up, especially if any one did not persist in that vocation to which he was called from the beginning. For he was wont to say, My Brethren who are led by desire of learning shall find their hands empty in the day of tribulation. I would therefore, that they be rather strengthened in

virtues, that when the time of tribulation shall come they shall have the Lord with them in their straits. For a time of tribulation is to come, when books shall be useful for nothing and shall be thrown in windows and cupboards. This he did not say, for that the reading of Holy Scriptures displeased him, but that he might draw back all from overmuch care of learning. For he wished them rather to be good by charity than smatterers through the desire of knowledge" (Cap. LXIX).

That the reading and study of the Sacred Scriptures was not displeasing to the Saint is further evidenced by an incident related by St. Bonaventura, who tells us that on one occasion when the Saint was sojourning in a friary where there was but one copy of the Scriptures, he took the volume and divided it so that all the brethren might have a part to study.

Moreover it is inconceivable that St. Francis should have a repugnance to learning as such, when we remember the great reverence he had for theologians; and not only for theologians but for others of some learning. Thomas of Celano tells us how the Saint was accustomed to address Brother Peter Cathanii, one of his first companions, as Sir Peter (Domine Petre) out of regard for the fact that Peter was a Doctor of Law. Nor may we regard St. Francis himself as illiterate in the modern sense of the word. He was not a schoolman, but he knew at least the romantic literature of his time, as is evident from his frequent allusions to it in his addresses to the friars and the people; and he was conversant with the songs of the troubadour.

It was not that he despised learning or books: what he protested against with passionate protest was the "curiosity after knowledge" which takes a man away from the practical duties of life, which divorces knowledge from service to God and one's fellowman in the state to which one is called. That was the learning St. Francis denounced as destructive of the vocation of a Friar Minor. And he had good reason for denouncing it in view of the critical situation which had arisen in the Order at the time all his pronouncements concerning this matter were made.

By the year 1219 the Order had grown into a great multitude. At the General Chapter held that year it is said that five thousand friars were present. Among them were many

who did not see eye to eye with St. Francis and were dissatisfied with the lack of organization and the general simplicity of the Saint's outlook. Not a few were men who had been recruited from the university of Bologna and other schools. Their ambition was to emulate the well-disciplined body of Friars-Preachers founded by St. Dominic. They went so far as to suggest to Francis that he would do well to give them a Rule based on one of the older Rules of St. Benedict or St. Augustine in place of the actual Rule St. Francis had given them. When some time later the Saint went to the East on a missionary tour, the government of the Order fell under their influence and the Vicars-General actually sought to impose upon the brethren Constitutions embodying the ideas of the dissidents. Francis hearing of this, hurried back from Palestine. On his arrival at Bologna he found that the Minister-Provincial of that Province had built a large convent for the purpose of study: but what offended Francis was the fact that the Friars at Bologna claimed the convent as their own property, thus violating the cardinal principle of corporate poverty in which the Order was established. Francis in his wrath cursed the house of Peter Staccia the Provincial, and commanded the friars to leave the convent. Further he found that certain friars in pursuit of study, had made collections of books which they regarded as their own personal possession—again in violation of the vow of poverty. Moreover it would seem from an incident related in *The Mirror of Perfection,* that the student-friars were already beginning to give themselves airs and lord it over the illiterate lay-brothers.

Here then we have the circumstance in which St. Francis so strongly protested against "the curiosity after learning" which would leave "their hands empty in the day of tribulation"; for the offenders had betrayed just those distinctive principles of poverty and simplicity which the Saint cherished as the mark of his and their vocation. In the circumstances who will say that Francis was not justified in his evident fear lest the pursuit of learning might not destroy his Order? Nevertheless when the school at Bologna was reopened in 1223 under the mastership of St. Anthony of Padua, Francis addressed to him a letter full of reverence and hope. In characteristic fashion he addressed the letter "To Brother

Anthony, my bishop," directing him to teach theology, but so that the spirit of devotion be not lost. That was the legitimate beginning of studies in the Franciscan Order. By this time the Friars were already established at Paris and within a short time were to number amongst their members several university masters of repute, among others, two Englishmen, Haymo of Faversham and Alexander of Hales. In 1224 the friars settled in Oxford and a few years later established there a school which was to become the most famous school in the Order. It is noteworthy that the founder of the Oxford school was Blessed Agnellus of Pisa, a man wholly after St. Francis's own heart. It may be at once noted that when a few years later another effort was made to relax the rule of St. Francis, it was the friars of Paris and Oxford who most strenuously pleaded against any relaxation.

So far, then, as St. Francis's own attitude toward learning amongst his brethren is concerned it may be said absolutely that he was not opposed to that study or learning which was consonant with the proper vocation of a Friar Minor and needful for the work he was called upon to undertake. It is significant that in his last Testament he ordained as regards manual labor that those "brethren who do not know how to work shall learn, not that they may receive the wages of their labor, but to avoid idleness and give good example." It is inconceivable that he would have them take less care in fitting themselves for the work of the sacred ministry: and his reverence for theologians and his anxiety that his brethren should study the Holy Scriptures bear this out. It was all a question with him as to the subject matter of their study, and the motive by which they were led and the spirit in which they gave themselves to their books.

At first sight it might well seem that in the subsequent development of Franciscan studies as pursued, for example, in the universities of Paris and Oxford the friars went far beyond what St. Francis himself would have permitted or approved. In the first legitimate theological school of the Order presided over by St. Anthony of Padua, the curriculum of studies probably embraced nothing else than the study of the Sacred Scriptures and of those Fathers of the Church whose authority was most frequently invoked by the earlier medieval theolo-

gians. Certainly philosophy, the experimental sciences, the study of languages and the critical examination of the text of the Bible—all of which formed part of the later theological course in the Franciscan schools—had no place in the first school. But it would be a very narrow judgment which would describe such an extension of study as necessarily a betrayal of the Franciscan ideal. Every society which is to live and acquire a permanent life in the world of necessity must develop and in developing extend its activities beyond the more narrow area in which it begins to live. The test of its fidelity to its original purpose or ideal lies not so much in its restrictions but in the character of its growing extensions.

Now as we have seen, the preoccupation of St. Francis's mind in face of the imperative developments which began during his own lifetime, was to preserve intact the fundamental principle upon which his Order was founded—that unselfish service of God and man in poverty and simplicity, which he deemed to be the true Gospel-life. The one purpose of his Order, as he frequently declared, was to revive the Christian life as set forth in the Gospels and in the life of Christ Himself. Hence he would have his brethren mould their lives as far as possible on the literal observance of the Gospel and as far as possible assimilate to themselves the mind of Christ. In the world around him he saw how this pure observance of the Gospel-life was frustrated by the greed of property, the ambition "to lord it over others," and the pedantic vanity of that newly-awakened love of learning which was beginning to be a force in the medieval world. Hence his plea for poverty, for humility and simplicity, and his warning against that "curiosity after learning" which makes knowledge a plaything rather than the handmaid to the serious business of life.

No apologist for the intellectual development amongst the Franciscans will have the hardihood to maintain that the friars "at all times and in all places" were as heedful as they might have been of the warning of their founder. Nevertheless it is true that the Franciscan schoolmen in the heyday of their influence were very largely dominated by the spirit of their founder and the peculiar purpose of their own Order. It was in fact just this which differentiated the outlook and character of the Franciscan school from that of their Domin-

ican compeers. In both Orders the schools had the immediately practical purpose of educating the friar-students for the sacred ministry and especially for preaching and for the instruction of the people. That the theological studies of the friars of both Orders came to include the subsidiary study of philosophy and the experimental sciences was due to the general intellectual advancement of the thirteenth century and to the need to present the Christian teaching in such wise that secular truth should not appear divorced from religious truth. To-day in any well-equipped theological seminary it is recognised that the exponent of theology must take into account the scientific and critical thought of the day, if theology is to carry conviction. It is to the credit of the friars that they recognised this need in their own day and had the courage to face the problem. Yet though the Franciscans threw themselves with enthusiasm into this wider study of theology—they yet remained true to the original purpose of the Franciscan apostolate in its appeal to the heart rather than to the intellect for ultimate conviction. With them the intellectual appeal was subsidiary to the moral. St. Bonaventura (*In Hexameron*, coll. XXII.) describes the difference between the Franciscan and the Dominican presentments of theology: The Friars Preachers "have regard chiefly to speculation . . . and afterward to unction; others (the Friars Minor) have regard chiefly to unction and afterward to speculation. And indeed may this love of unction never be lost sight of." St. Bonaventura himself was the dominating mind in the development of Franciscan thought in the latter half of the thirteenth century and the early fourteenth century. A comparison between his method of theology and that of St. Thomas Aquinas, the master-mind of the Dominican schoolmen, shows how the distinctive spirits of the two Orders moulded the theological thought of the two masters. Whilst in St. Thomas intellectual charity is the desired goal, in St. Bonaventura the intellect is dominated by the heart; he seeks intellectual light but as a means to discover new motives for love; and it is evident that his mind rests rather in positive knowledge than in speculative. If one might so express it, he sought the good rather than the true. Now this is just what one would expect of St. Francis himself, had St. Francis been a philosophic thinker or a

theologian; and it says much for the fidelity of the Franciscan mind to the spirit of St. Francis that throughout the creative and effective period of the Franciscan schools, St. Bonaventura remained the dominating influence. When in the fourteenth century the Franciscan schools began to decline as nurseries of creative thought, and the Bonaventuran tradition became attenuated amongst the schoolmen, Franciscan intellectual activity still maintained itself for some time with vigor outside the schools and created a devotional literature of no mean value which owes its inspiration largely to the great master of Franciscan thought.

Yet it is not only in the realm of theology proper that Franciscan studies vindicated a true harmony with the mind of St. Francis and received from the founder of the Order a distinctive trait. As we have said, in the Franciscan schools the theological course came very quickly to embrace what were regarded as the necessary studies in philosophy and the experimental sciences, in languages and textual criticism. The study of languages was introduced partly for the purpose of textual criticism of the Bible—with a view to the true reading of the Scriptures; partly for the purpose of missions amongst the infidels. Granted that the Friars might lawfully study the Scriptures and theology, a true reading of the Scriptural text was but a laudable ambition; and if, as St. Francis ordained, friars were to be sent to convert infidels, common-sense required that they should learn the language of the infidels. So too the study of philosophy and the experimental sciences was dictated by the need to make theology a living science in the fullest sense of the term. In the case of the Franciscans, however, the ardent studies of the "mysteries of nature" (the experimental sciences) which characterized the early Franciscan schools—and in particular the Oxford school—can hardly be disconnected with that love of Nature which was so prominent in St. Francis himself. The Saint in his "Praises of Creatures" and in his worship of God's creation, had in some sort set free the medieval mind to regard Nature as a quasi-sacramental manifestation of the Divine Life; as something, therefore, sacred and to be studied by men with veneration. This reverence for Nature was a legacy he bequeathed to his own Brethren; and it would be surprising, once the Franciscan

intellect was aroused to acquisitive activity, if natural phenomena did not claim a reverent tribute. Roger Bacon, who crowned with immortality the studies in Natural Philosophy of the Oxford Franciscans, may well, therefore, stand as an exponent of a true Franciscan line of thought. He might well claim that in his studies of natural phenomena, he was following in the footsteps of the Founder of his Order in praising God's creatures: the more so as it is evident from his writings that to him the knowledge of Nature was but a means to a fuller knowledge of God Himself and the service of mankind. That was the spirit in which St. Francis would have seen and acknowledged the legitimate study of Nature.

Of the Franciscan schools in the heyday of their influence, this may be said (and it is sufficient vindication for their existence) that they learned from St. Francis two life-giving principles. The first was, that the acquisition of knowledge may never lawfully be divorced from the service a man owes to God and his fellow-men. Learning for learning's sake is but a form of selfishness and self-worship and consequently immoral. Knowledge must issue in deeds of soul or body and subserve the practical duties of life. "A man knows only so much as he does" was one of the Saint's sayings.

The second principle was that study must be subservient to prayer and devotion. It is in prayer and devotion that knowledge is transmuted into love—and knowledge, whether it be of God or of creatures, apart from love dries up the soul and makes a man but the shadow of a man: in a word it kills personality.

All St. Francis's supposed denunciations of learning are summed up in these two principles. Yet rightly looked at so far from being denunciations of learning in these two principles the Saint did but recall knowledge and learning to its own true value. That the Franciscan schools of the thirteenth century were true exponents of these two principles is shown in the sort of men they produced, even more than in the scholastic treatises and works which issued from them.

From the schools went forth the Franciscan preachers and workers who (as historians tell us) did so much to renovate both Church and State, to save the faith and vindicate justice and charity as the rule of life amongst a Christian people. "By their fruits ye shall know them."

There came a time when the Franciscan schools declined and lost their vigor and influence. And with their decline the Franciscan Order itself became less effective spiritually as well as intellectually. Jacopone da Todi, in one of his songs, blamed the schools for the decline in spirituality of the Order. If the charge be true, then the schools paid the penalty in their own intellectual decline. But for a time at least—and that the most vigorous and creative period of their existence—the Franciscan schools proved that St. Francis had a moral reconstructive message to the votaries of learning as well as to the unlearned: and in that, as I have said, is their full vindication.

FATHER CUTHBERT, O.S.F.C.

Oxford, England.

SOME FUNDAMENTALS OF PARISH ORGANIZATION.

PARISH organization is difficult enough at best from the very nature of things. It is an effort in behalf of the supernatural, the unworldly, the other-worldly, and all such efforts go somewhat against the grain of our fallen humanity. Our age, in particular, has made religious organization all the more difficult by multiplying secular societies, by catching up our Catholic people in a whirl of distractions, by alluring them into commercialized amusements, so that hardly an evening of their week is free and holidays are taken up by all manner of engagements. Yet we can counteract all these unfavorable circumstances and make head against them if we are consistent and energetic, have a definite plan and follow it out. Wherever parish priests adopt a sensible and practical scheme for parish organization, and follow it out energetically and persistently, they achieve good results.

But there is one terrible obstacle to the success of parish organization against which no society, however firmly knit and strongly built, can stand. It has been the ruin of more prosperous enterprises than anything we know of and it is still devouring good works and undermining fair-built edifices of parish organization like a dragon that fights against parish organization with unsated ferocity. This atrocious adversary is nothing less than the constant change of policy which newly-appointed parish priests bring into the parish.

At present, and it is a cardinal weakness, there is little that is standard and universally accepted in the organization of our parishes. True, certain societies like the Sodality and the Holy Name are widespread so far as their name and general outlines are concerned. One finds them in almost every parish. But when we come to study their methods and activities, these are almost as various as the names of the parishes and they depend in very large measure on the personal ideas of the priest who is directing them.

There are some men who have an inborn gift of leadership and organization. They have a sense of what is practical and what is not, of what can be accomplished here and what will do better there. Some men of this sort receive a priestly vocation and follow it to the great profit of the Church. But the call to the priesthood does not bring with it any inborn talent for organization. Hence, all priests are by no means possessed of organizing power.

The Definite Minimum.

If there were any definite minimum of parish organization, which everyone could agree to and carry on, the situation would not be so difficult. Then when the born organizer came to a parish, he would key everything up to a high pitch of efficiency. But when the less capable pastor, from this point of view, succeeded to the government of the parish, he would at least be able to maintain a minimum of organization and so there would not be any alarming difference between the successive administrations.

As matters stand now, however, no one can predict what will happen even to the best of parishes when there is a change of parish priests. No matter how flourishing the previous administration had been in the matter of organization the incoming director can wreck it all in a few weeks. Whatever we may say of the lay apostolate, and however we may emphasize, and rightly, the need of lay leaders, it will always remain true that the parish societies will always depend on the parish priest and it is he who makes them or breaks them by his way of acting.

It is surely desirable therefore, that the zeal and interest of our devoted clergy should be shown in establishing some

minimum of parish organization. It is not necessary, nor practicable, to reduce all parish organization to a standard plan. Conditions vary so much, and needs are so different in parishes that no one could possibly devise a system which would fit completely in every case. But it does seem practicable to find certain minimum activities which ought to be developed everywhere and the establishment of such an agreed minimum would be a great help to the priest.

In the book, entitled *Social Organization in Parishes,* we have endeavored to summarize the results of a great deal of experience and observation in many parishes in the United States and suggest means of carrying on parish societies which will prove practicable under various circumstances. We used the Sodality as a typical society, but what is said of Sodality sections, meetings, unions, and organizations may be readily applied to the workings of any parish society. It would be interesting, no doubt, to consider some of the suggestions given in this book in the light of subsequent experience and to try to indicate some of the general outlines which may be followed in establishing a minimum of parish organization.

Perhaps the suggestions which we are able to give may at least prove profitable in forming a basis of discussion. Would it not be very desirable that this topic of a minimum of parish organization to be carried on perseveringly through all changes of parish administration should be discussed by conferences of priests in various places, should be the subject of thought and prayer? It is surely important enough for the Church in our age to merit the most careful consideration. Perhaps it might be practicable hereafter to hold meetings of the clergy in various centers to discuss and formulate these plans until we arrive at a general understanding.

A Characteristic Instance.

The matter has recently been vividly brought before our own attention by a pathetic instance of the need of some such agreement. The last chapter of the history of a parish has only lately been related to us. Taken in connexion with the previous chapters, it forms a moving commentary on the need of a definite standard of continuity in parish organization.

We shall relate the history here in its general outlines because it is so typical. There is no danger of anyone's suspecting where the parish is because its experiences have been repeated in so many places. When we add that the events to be described have not happened yesterday, nor the day before, the disguise of the individual parish will be complete. How many parishes have gone through this experience in, let us say the last ten years? Let the one which we are about to describe merge into the general crowd.

The former pastor of the parish we have in mind was a most persevering and successful organizer. He was not, according to his own account, a man of magnetic personality, but he accomplished what he did accomplish by dint of hard work and perseverance. He had established the parish himself and, from the beginning, it was his ideal to organize his people, especially the young folk. Without any experience in organization, but with great ideas of what could be done, he set out to acquire experience.

This was many years ago, yet we are moved to pause a moment and remark how many young priests are starting in the same way to-day, full of the same zeal and enthusiasm and full of talent too, but with scarcely any instruction or guidance as to the minimum they should insist on in parish organization, or the methods they should use to achieve that minimum. How great a need is there of the development of what we might call the science of parish organization? How definite is the requirement for specific training of the future rulers of our parishes, both in the seminary and in the parish itself, while the young priest acts as assistant under the tutelage of the experienced parish priest.

Well, the priest whose experience we are describing had no such instruction, nor tutelage. He had only a firm conviction that organization was a necessity in his new parish. He soon learned that the people were sadly in need of religious instruction and that the children, in particular, were getting into all manner of difficulties, appearing before the courts and giving general trouble, while the young people were running wild, making mixed marriages and generally misbehaving themselves.

In the innocence of his own heart, as the young priest himself related to us, he invited all the youth of his parish to join societies which he established. They all joined of course, almost to a man or a woman. Almost equally, of course, they were conspicuous by their absence at the weekly meetings which he hoped to hold. While the exhortations of the young parish priest went on *crescendo* the attendance of the meetings continued *minuendo*. At the end of a few months, one of the societies of young people had melted away altogether and the other was reduced to a corporal's guard who still came to meetings with a sort of desperate fidelity and who looked about at the empty benches with rueful eyes. But the young priest was one of those men whose resolve is stiffened by difficulties. He manfully disregarded the defections of the many and fixed his eyes on the fidelity of the few. For a whole year, he held weekly meetings of a handful of young folk. He gave them a carefully prepared instruction every week. When there was any distinction to be conferred in the parish, he gave it to one of their number. Little by little the other young folk became uneasy and perhaps a bit jealous. They applied for admission again, but they were met with severe requirements. Each one had to prove his or her sincerity by a period of probation. When they were finally admitted, they stuck.

Inside of a few years the parish, having weathered the period of discouragement and difficulty, turned out to be one of the best organized in the land. There was hardly a person in the parish who did not belong to one or the other of the parish societies. The constant instructions on dogmatic subjects given by the pastor made the people interested and well informed on Catholic themes. The young folk, banded together in a strong phalanx for piety and fervor, ceased to be the talk of the town for their waywardness and then became a subject of general comment for their piety. Mixed marriages became rare. In a word, the whole religious life of the parish was surprisingly renewed by effective organization.

Of course, this represented a great deal of effort on the part of the pastor. We went to visit him, at his invitation, just at the time when our boys were being mustered for war. He was full of consolation at the conduct of the members of his parish who were with the troops. They wrote to him fre-

quently and he could tell from their letters how much they appreciated his training and what a strength they found it to be in the midst of the distractions and temptations of military life.

So matters continued in the parish until the pastor laid down his office and was succeeded by another priest, good and zealous also, but not possessed of the same energy in organization. There is hardly any need to describe what happened. Indeed, since we are writing for priests, there is no need to enter into the pathetic details of the decline and fall of those carefully organized societies. They required time and effort to build them up but it is extraordinary how rapidly they fell to pieces. They might have been kept up with a certain minimum of effort but it would be far more difficult now to raise them from their ruins.

To change the figure one might compare the building up of any organization for supernatural purposes to the pumping of water into a tank. One must apply continuous energy to store the water high above its former level, but when once it is on high, it affords a constant supply of energy. Let the tank once be broken, however, and the water is dispersed. One must labor and labor by hand or by engines to bring the water up again to its former level. So it is with parish societies. How much easier to maintain them at a fixed minimum of efficiency than to let them go down and then raise them up again by successive and spasmodic effort!

What Shall be the Minimum?

What then,—to return after this instance in point, to our former discussion—what then is the minimum which might justly be expected in parish organization? First, of course, there should be a definite system of societies in the parish, chosen from among those approved by the Church. All that we say of the lay apostolate and the need for organization points to the necessity of parish societies. The religious organization is excellent and sufficient, so far as concerns the administration of the sacraments and the conducting of Divine worship. But it is simply impossible, nowadays, to secure the coöperation of the laity without organization. Hence, there must be some sort of adequate society for the laity in every

parish. Local custom often determines what these societies shall be and it is well to defer to custom, if no reasons exist to the contrary, because the people of one parish will be likely to wish to do what the people in other parishes are doing.

All the societies approved by the Church have their proper excellencies. Some of them, of course, aim at one or two specific purposes, others strive generally to stir up their members to personal fervor which will naturally overflow in good work. Generally speaking, especially in smaller parishes a certain principle of economy ought to be observed in establishing new societies. Where existing organizations can be made to supply the need, new ones should not be multiplied without due occasion.

There is no need of inventing novel methods of organization. The great point is to utilize systematically what we already have. The manner of utilizing these societies is very simple. It would be well for the parish priest to determine in his own mind which one of his societies shall be the center and clearing place for the activities of a particular group. Right order requires that some centralization should be observed in the activities of the parish, Thus, if the priest finds that one society has better officers or can be supplied with them, a wider range of activities, and greater popularity with the people, he can choose it to be the center of his organization. This society should then be organized into committees, each committee being given a definite purpose and work to do, with its own officers, a president, secretary and treasurer and any other officials who seem needed, and its own meetings, whenever they are necessary.

This method of organization by committees does away with a great deal of unnecessary work. If every activity in the parish has to be given to a separate society, with its own independent organization, the work of the pastor will be multiplied in looking after them all. Here there is some diversity of interest between the parish itself and the specific good work in question. It is quite true that this or that definite good work may profit more by being separately organized and getting the extra emphasis which comes from separate organization. But the poor parish priest will be hard put to it to attend the meetings and keep in touch with the activities of a

whole galaxy of organizations; while committees of the same society need meet only when there is actual need and can often hold their brief sessions at the same time that the society itself has its meeting.

Our people are becoming more and more impatient of frequent meetings. They have so many other things to do, so many uses for their evenings and Sundays. In the good old days when the chief center of social life was the home and when people went out very seldom to public amusements, it was a real recreation and a mild event to go to church or the parish hall, when there was one, for the meeting of a religious society. Yet in those days societies were comparatively few. Now, with the multiplication of amusements and social functions there has come also a multiplication of Catholic societies, and both these reasons make it increasingly difficult to get people to frequent meetings.

Perhaps the most sensible principle to observe in this matter would be to attend to needs and carry on good works which do not require a separate society by means of committees of sections of existing organizations, and to organize new societies only when the work proposed really demands or strongly requires a separate organization.

Once a society is definitely determined on as a center of parish activity its preëminence should be respected by successive parish priests unless there is some reason to the contrary. Needless changes dishearten and confuse the faithful. Where one parish priest has told them that a certain society is the center of activities in the parish, has emphasized its importance and gone to pains to organize it and the next one who takes charge shows indifference and lack of interest in that society but proposes some other, the people naturally lose interest. There are several societies which could well be used for parish organization but when one has been selected, perseverance is a necessary virtue.

Supposing then, that a society has been selected, what is the best means of organizing, and what activities are specially to be commended? The most effective means of organization, as we have pointed out in the book above referred to, "Social Organization in Parishes", is by means of committees or sections of the members. Some committees may be permanent,

and these should cover the essential activities of a parish, not otherwise taken care of. Other committees, or sections, may be merely temporary, organized to meet some passing need and then dissolved when the occasion has gone by.

A really careful study ought to be made of parish needs and conditions before the sections are determined on and organized, and we have given an outline for such a study in the remarks on the Preliminary Survey in Chapter XI. It is essential for all well ordered organization work to get a clear notion of the state of affairs and this can only be done by a careful survey of the situation. Parishes differ extremely in their needs and possibilities. Large city parishes with greater resources can and should carry through very many works which would be impossible to the country parish. Hence, each must work out its own plan.

Still it will be useful to indicate certain fundamental activities of a parish which ought surely to be attended to everywhere. These will form a skeleton, so to say, on which further organization of a parish can be built up. It is usually expedient to begin with a limited number of sections or committees and then build up on them. "Where shall we begin?" is a very frequent inquiry. These fundamental activities will often furnish an answer.

In the book referred to, we have printed on pages 151 to 155 and in double columns, a list of practical good works which can be taken up from time to time by parish societies. Some of them are practicable everywhere. Others are only possible under special circumstances. But considering this rich mine of possible parish work, certain activities stand out preeminently for their usefulness, their general appropriateness and their actual need. Let us briefly speak of them, as a ground work, so to say, for parish organization.

Four Fundamental Activities.

There are four things, in particular, which need to be insisted on for our people. The first is, the cultivation of an intense religious life in the individual lay person and this may best be promoted by frequent and, if possible, daily communion, which brings with it more surely and swiftly than any other means, personal sanctification. We shall briefly discuss the

methods which have been found practicable for promoting frequent communion. All pastors of souls are convinced and aware of the need of promoting frequent communion, and so various ways have been provided that have proven practicable under different circumstances. It will be useful to mention some of these.

Another need, often spoken of, but far less insisted on in practice is the need of encouraging Catholic reading among our people and getting them to spread Catholic literature for the benefit of others, both Catholic and non-Catholic. This activity, too, we shall discuss. Third, there is acute need of sociability among our Catholic young folk and for a greater encouragement among them of study clubs and activities for their own improvement. The newcomer in our parishes is too often lonely and neglected, and even the young people who have lived long in the parish, have not the opportunities of Catholic companionship which they need. Finally, we must interest our Catholic people and enlist them more and more to work for the spread of the faith, both by the teaching of Catechism to neglected children and by work for the missions both home and foreign. Much is being done in this regard but very much more is still required as everyone will readily own.

These four activities—frequent communion with all the devotional life which it implies, the encouragement of good reading, and other means of Catholic education among adults, friendliness, and sociability and self-improvement, especially among the young, and the spread of the faith, through catechetical instruction and work for the missions, form a group of fundamental activities for which every parish should be organized. The organization may take different forms in the city and the country parish, and where the parish is large and wealthy or small and poor. But any parish that is not doing its part in these four respects may be justly accused of being "behind the times."

The first of these activities, frequent communion, is very often promoted by means of a whole society. Thus, the Sodality, or the Holy Name Society, has its regular communion in common and this is often well attended. But such a practice, while excellent, is by no means sufficient nowadays when frequent and daily communion is the ideal of the Church for

everyone. These communions, once a month, bring to the Holy Table only the members of the societies and they do this only on one Sunday out of a month, which is far too seldom to meet the desires of the Church. Some priests have obviated the first difficulty by assigning different Sundays as Communion days for different groups: as the first Sunday for all the young ladies of the parish, the second for all the young men, the third and fourth respectively for the married men and married women. This is very good, but not enough. Everyone nowadays should be encouraged to go to communion every week, and if possible, much oftener.

The crusade for frequent communion called the Knights, Handmaids and Pages of the Blessed Sacrament will probably be of help to the priest in this connexion. It is not a new society but a personal act of devotion by which the crusader pledges himself or herself to go as frequently to communion as possible, and to certain acts of devotion to the Blessed Sacrament, such as the attendance at Benediction, at Holy Hour, etc. The name and address of the crusader are sent in to the headquarters and he or she then knights others in turn, explaining the crusade to them, receiving their word of honor and sending their names for the roll of honor which is kept for the East by the Rev. Ignatius Cox, S.J., at 501 East Fordham Road, New York, N. Y., and for the West by the present writer at 124 13th Street, Milwaukee, Wisconsin. These are the Knight Directors for the East and West respectively. Leaflets and badges may be obtained from these headquarters and a committee may be organized in any parish society to promote the Crusade, while of course everyone, whether a member of the society or not, can be invited to join in the Crusade. This activity may be carried on anywhere, city or country, large parish or small.

The second activity we have mentioned, the promotion of Catholic reading, likewise deserves to be taken care of by a special section or committee in every parish. We speak continually of the Catholic press, of the need of Catholic reading to offset that of secular books, but in point of fact, it is a constant scandal that Catholics do so little good reading, that by far the greater number of our Catholic homes are furnished poorly, or not at all, with Catholic books. We have made many

suggestions on this subject, especially in the book referred to, entitled "Social Organization in Parishes". Some of the most energetic and devoted members of the parish should always be assigned to a committee on Catholic reading, and they ought to be encouraged and coöperated with by the pastor in every way, for their task seems to be as difficult as it is important.

The promotion of sociability among our people, the welcoming of the newcomer, and the encouraging of Catholic young people to form groups of study circles for their personal improvement, is likewise of growing importance. We sometimes complain that non-Catholics are taking our young people into their social organizations, but we ourselves do very little to help them. We can never make any headway in this matter without earnest effort, without trying and perhaps failing again and again, until we have found a practical way in each locality, but there should be a committee in every parish which will work perseveringly at this problem.

When we come to the work of Catholic instruction, and the help of the missions both near and far, it is difficult to see how any parish can excuse itself from activity in this regard. The Church works through its parishes, and even where the parish has no local need for further instruction for its children, it has an obligation to help carry the burden of less fortunate parishes in this regard. None of the precepts of charity are bounded by parish limits, and though the parish schools are already taking care of some two million of our Catholic children in the United States, there are nearly two million more for whom there is no room and who are in many cases receiving no Catholic instruction either at home or at the public school which they attend.

As to the missions, this is surely the hour of God in the Catholic missions, and of all lands it is to ours that the Church looks most hopefully for support for her missionary labors. At the same time we have an immense field in the home missions. There are over a hundred thousand pagan Indians still in our territory, and at least half of our population of whites have never been baptised, while of these most attend no regular religious services. The committee of parishioners to organize work for the home and foreign missions and to coöperate with

the Catholic Instruction Leagues and the Missionary societies ought to be regarded as an essential in every parish. If such work is managed through committees of parishioners, it will, especially in smaller parishes, greatly simplify parish organization, and prove just as practical in the end. We have already mentioned elsewhere the classic example of the priest in a large city parish who remarked to us that he had twenty-three different parish societies and that a number of them met every week so that he had to attend several meetings on every week day of the year. It is this situation that we are trying to avoid by suggesting committees.

Many other parish activities will occur to mind and most of them will be found mentioned or described in the book to which we have referred. But the ones we have described are fundamental and should be undertaken everywhere. The manner of conducting them will vary according to persons and places. Some parish priests may find it easier to form sections in a Sodality or Holy Name Society, others may merely form committees taken from the membership of all the societies. The benefit of a committee system is that it gives a specific work to definite persons while at the same time it avoids the multiplication of meetings and of unnecessary officers and the division of interests which a too great number of parish societies entails.

If the activities we have mentioned were looked upon by all parish priests as an irreducible minimum of parish work, and if each successor were careful to respect and sedulously to build upon the edifice of his predecessor, we should see an extraordinary development of parish activities, to the great glory of God, the edification of the Church and the good of souls.

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SCRUPLES AND PSYCHOLOGY.

Ad artis pastoralis essentiam spectat profunda et omnimoda hominis cognitio, quae studio sui ipsius et aliorum observatione obtinetur.
BISHOP HARTMANN.

THE perennial problem of scruples is still with us. The zealous pastor and confessor, conversant with those sections of moral and ascetical theology which have a bearing on the problem, realizes that even with the best of effort he often makes little headway in curing scruples. The repeated explaining away of the anxieties does not eradicate them, and the encouragement and consolation offered seem to fail of their purpose. When the chronic scrupulant approaches, what is the confessor to do? Shall he brace himself to listen patiently and without interruption to the long story that is imminent? Or shall he ruthlessly cut short the hesitating recital of doubts and fears, and dismiss the scrupulant? The confessor realizes that such a procedure is at best merely a toleration of the evil. But what further aids are there? Or is the case of the scrupulant entirely hopeless?

Psychologists claim for their science great progress within the last few decades. If these claims be but partly true, we should expect psychology to throw some light on this mental state we know as scrupulosity. Now a number of priests have tested out various theories offered by psychologists to explain the phenomenon, and their efforts have not been entirely in vain. While no one theory alone seems to cover all cases of scruples, it has been found that several theories contribute something toward the solution of this difficult problem. We propose to discuss these theories here, and to state briefly the synthesis to which they have led. There was no deliberate *a priori* attempt to harmonize the various theories. Whatever unification there be has resulted from actual practice over a considerable period of time.

It should be borne in mind that we discuss here only the psychological aspect of scruples. This consideration of purely natural causes in no way implies a denial of the supernatural. In a similar way typhoid fever, for instance, could be discussed from the medical standpoint, without for a moment denying that there are supernatural causes—the purposes of Divine Providence in allowing the disease. We are simply

seeking aids to theology, not a substitute for that science. It is held that psychology can assist—not replace—theology in what has been aptly called the *cura afflictorum*.

I.

Nature of Scruples, and Some Theories.

We like to start with definitions. But in the matter of scruples this presents serious difficulties. Many of the former definitions are given from the theological viewpoint, and hence are unsatisfactory here.[1] The psychological definitions are equally unsatisfactory, in that they often include theoretical implications regarding the causes and growth of this malady. Thus Gemelli, putting off the definition of scruples until the last chapter of his book, says: "Scruples are a form of psychasthenia, etc."[2]

If we cannot readily give a definition at this point, we are at least familiar with the characteristics of scruples. Because of our acquaintance with them, it may even seem superfluous to mention these symptoms. But our purpose is simply to recall the principal stigmata of the scrupulous state, which must be borne in mind in any examination of theories. If a theory is to be at all adequate, it must explain not merely some of the characteristics, but all of them.

We know the scrupulous state principally by that condition which has been described by the terms "fixed ideas", "irrepressible thoughts", *Zwangsideen,* etc., and which is now called by psychologists the state of "obsession". This latter term is rather wide, and includes not only irrepressible thoughts, but irrepressible fears and impulses as well.

Obsessions are defined as "psychic elements which lack the normal faculty of disappearing under the influence of the will, and for that reason upset the normal course of the psychic processes."[3] When some particular thought, fear, or impulse is constantly in the mind, we have an obsession. A melody,

[1] See, e. g. St. Alphonsus, *Theol. Mor.*, lib. I, n. 11; St. Ignatius, *Spir. Exercises,* Chap. on Scruples; Abbé Grimes, *Traité des scrupules,* 2 ed., Paris, 1910.

[2] Aug. Gemelli, *De Scrupulis,* Lat. trans. by C. Badii, Florence, 1913, p. 343. Germ. trans. of same, *Skrupulosität und Psychasthenie,* by B. Linderbauer, Regensburg, 1915.—References in these pages are to the Latin version.

[3] L. Löwenfeld, *Die psychischen Zwangserscheinungen,* Wiesbaden, 1904, p. 69.

a poem, a problem may stick in the mind and refuse to be dislodged; that is a species of obsession. For no apparent cause thoughts and anxieties will thus persist, thoughts of friends or business, anxieties about health or success. The thought may take any one of numberless forms, but whatever its form or content, the persistency is the same. Though the victim may realize that the obsession is very foolish and without foundation, he cannot get rid of it. If he is distracted for a moment, it is only to return again to the obsession, which has all the time apparently been lurking in the background, ready to spring again into full consciousness.

Every scruple is such an obsession, but not every obsession is a scruple. For one may have obsessions about anything, whereas one is properly said to have scruples only when the obsession turns about a matter of faith or morals.

There are varying degrees of scrupulosity. At one end of the scale there is the rather temporary scruple which is apt to come at times of physical or mental exhaustion, and occurs in more or less isolated and less persistent form. At the other end there is the chronic state of scrupulosity with all its lasting and serious disturbances. Between the two there are varying degrees of the evil. Hence not everything that is said of the extreme form will hold for the lesser disturbances.

Gemelli[4] has pointed out the peculiar complex of thought contained in an obsession. Analyzed, the scruple appears as a sort of loose syllogism, which contains a general principle totally beyond reproach, as "One must strive for perfection" or "All mortal sins must be confessed", and another particular judgment: "Perhaps I do not strive for perfection", "Perhaps I did not confess all mortal sins". The defect lies in that fatal "perhaps". The agony of doubt and anxiety that fastens itself on the victim, because of that "perhaps", is terrible. The obsession constantly returns. All manner of odd associations are set up, and any one of them readily calls up the obsession. Even the fear of its recurrence works toward the recall, and direct resistance usually only strengthens the obsession. (We observe a similar condition is some temptations.)

[4] *Op. cit.*, pp. 33-37.

At times the patient seems to deceive himself. To the confessor it appears that the scrupulant actually recalls the obsession of his own accord. He clings to it; he seems to offer some kind of resistance to cure. Yet the patient usually sees that his fear is foolish, while he vainly tries to rid himself of it.

That terrible "perhaps" is the cause of the scrupulant's attempts to acquire certitude. When reasoning proves useless, he goes to all sorts of extreme measures, especially in severe cases. He resorts to vows and auguries, develops irresistible impulses and unreasonable fears. Such impulses are called manias, while the fears are known as phobias.[5]

There is another peculiar characteristic found in some cases of scruples. The patient at times readily changes the content of the scruple. When there seems to be some progress toward the solution of one anxiety or doubt, he promptly arrives with an obsession having another content, that is, turning on an entirely different point of faith or morals.

Much has been said too, in the literature on the subject, about this content of the scruple, and the writers often classify obsessions according to their content.[6] Now the content, as we shall see, may prove very useful in diagnosis, and may indeed in itself be very important. But any classification of scruples on the basis of content is practically valueless.

THEORIES OF SCRUPLES.

It would be impossible to enter into a discussion of all the theories that have been advanced to explain the obsessive states. We propose to consider only those rather recent theories which have apparently contributed something toward the final solution of the problem. Accordingly we have the—

1. Theory of "Psychasthenia";
2. Theory of "Neurasthenia";
3. Theory of "Parataxis of Anxiety".

We do not propose to enter into the theories of the psychoanalysts. The different psychoanalysts and schools of psychoanalysis hold such divergent views that it is almost impossible to give the psychoanalytic theory in all its variations. More-

[5] For description of these, see Gemelli, *op. cit.*, ch. 2-4.

[6] Gemelli, *op. cit.*, pp. 20-32; W. Bergmann, *Die Seelenleiden der Nervösen*, Freiburg, 3 ed., 1922, pp. 177-204.

over, there are grave objections to these theories. Quite apart from the repulsive "pansexual" character of their explanations, serious difficulties have been raised on many points.[7] The principal value of psychoanalysis seems to have been the calling into prominence of factors which were formerly too often disregarded, and any contributions of real value made by this method have been taken over by other authors.

The Theory of "Psychasthenia".—This is the theory of Janet, Eymieu, and Gemelli.[8] According to them, scrupulosity is a manifestation of psychasthenia, which is a distinct disease entity. It is classed among the psychoneuroses, states of ill-health whose symptoms are produced psychologically. Psychasthenia rests on two concepts, viz: the "hierarchy or gradation of psychological phenomena", and the "tension of the vital force". Psychological phenomena are graded according to difficulty, ranging from mere day-dreaming, as least difficult, to such things as are involved in speaking before an audience or performing other important duties in public. Eymieu adds at the top of the list, as most difficult of all, "moral actions", or the practices of religion. Their difficulty is determined by the degree in which these processes bring the subject in touch with reality; that is, the more attention one must pay to one's surroundings when performing some action, the more difficult does that action become. This contact with reality, however, is not absolute, but relative and subject to change. "Vital force" is the force that brings into being vital acts, that is, "life understood as having a certain intensity, and in a certain state of tension".

When the tension of the vital force is not adequate to meet the difficulty of establishing the contact with reality, mental processes are no longer energized in a normal way, and the subject is unable to perform the acts at the top of the scale.

[7] See, e. g. T. V. Moore, *Dynamic Psychology,* 2 ed., Philadelphia, 1926; Wm. McDougall, *Outline of Abnormal Psychology,* N. Y., 1926; W. H. R. Rivers, *Conflict and Dream,* N. Y., 1923; J. T. MacCurdy, *Problems in Dynamic Psychology,* N. Y., 1922.

[8] Pierre Janet, *Les obsessions et la psychasthénie,* 2 ed., Paris, 1908; also *Névroses et idées fixes,* Paris, 1908.

Ant. Eymieu, *Le gouvernement de soi-même,* II: *L'obsession et le scrupule,* 27 ed., Paris, 1922.

Gemelli, *op. cit.*—Eymieu builds on Janet's theory; Gemelli follows Eymieu very closely.

He loses contact with reality, and develops obsessions. It must be noted that the lack of equilibrium between vital tension and difficulty may be either because the difficulty is too great, or because the tension is sunk too low. Even though the vital tension be normal, the same disproportion will hold if the needs or difficulties be too much increased. However, the various circumstances that augment the difficulty or lower the tension are not the causes, but only the occasions for the manifestation of psychasthenia. The real cause of the disease is unknown. While it is not hereditary in the strict sense, heredity is a principal factor.

Such is, briefly, the theory of psychasthenia. This account of the cause of obsessions has not failed to meet with serious objections, which go to show that it alone is not an adequate explanation. Binet and Simon[9] object that the contact with reality cannot be the measure of difficulty in psychological processes; otherwise abstract thought would be far easier than mere looking into a show-window, whereas as a matter of fact the former is far more difficult. Bergmann[10] does not think that the state of obsession can be considered a separate disease entity, inasmuch as obsessions occur in other diseases, neurasthenia, hysteria, paranoia, etc. Jos. Fröbes[11] points out that the theory of psychasthenia fails to explain some obsessions which demand just as much energy as the carrying out of the actions they are said to replace. Then there is the objection of E. Boyd Barrett[12] that the theory does not explain the source of energy of the obsession—"Why should this particular idea become more active than others?" He adds that the trouble does not seem to be so much a lack of energy as rather a maldirection of energy, since much of it goes to keep aflame the worry.

But there are still further difficulties, which have been revealed in practice. Even Eymieu's adding of activities of the moral order to the "hierarchy of phenomena" does not free the concept from objection. For we see that individual

[9] Series of articles on mental disorders, in *L'année psychologique,* Vols. 16 and 17 (1910-11).

[10] *Op. cit.,* page 21.

[11] *Lehrbuch der experimentellen Psychologie,* Vol. II, Freiburg, 1920, p. 452.

[12] *The New Psychology,* N. Y., 1925, pp. 217-218.

scrupulants find different things difficult, while performing with ease such as are higher in Janet's and Eymieu's scale. Nor do we get over the difficulty by saying that it is not something absolute, but relative. If we are to make a separate list to fit each person, we frustrate the purpose of the list. For then we are simply pointing out which things are more difficult for such a person, without giving the cause.

The theory, moreover, does not explain the peculiar resistance met in the patient, nor the shifting from one scruple to another. As these are facts we meet in the handling of scrupulants, we expect of an adequate theory that it will explain them satisfactorily.

The theory of psychasthenia, then, is not of itself adequate. But it gives us the concept of at least a psychasthenic factor in the problem, and this is a real contribution, as we shall see later.

Somewhat akin to Janet's theory is that of Dr. Vittoz,[13] although it also resembles slightly the next theory, that of "neurasthenia". According to Vittoz, the obsession is due to "loss of cerebral control", which permits ideas from the unconscious to invade the sphere of conscious life. Vittoz claims that the content of the scruple is of no consequence.

This form of the theory meets with objections. While claiming to disregard the content of the scruple, it yet indicates that some important thought with much emotional energy breaks loose from the unconscious and finds its way into consciousness. In other words, the theory admits what is known to psychologists as a complex, or at least a pathological association. To this we shall return later. Here it is sufficient to point out that Vittoz's theory is close to contradiction. For if the content of the scruple has any such significance, it cannot possibly be ignored.

The Theory of "Neurasthenia".—W. Bergmann[14] says that obsessions should not be labeled psychasthenia. The obsessive states are not separate disease entities, but appear in hysteria, neurasthenia, epilepsy, etc. While agreeing that there is a

[13] R. Vittoz, *Treatment of Neurasthenia,* Eng. trans. by H. B. Brooke, N. Y., 1911. See also Abbé D'Agnel and Dr. Espiney, *Psychothérapie des troubles nerveux et direction de conscience,* Paris, 1922.

[14] *Op. cit.;* also, *Selbstbefreiung aus nervösen Leiden,* 5 ed., Freiburg, 1922.

psychasthenic factor in the trouble, Bergmann maintains that this is in turn caused by the weakness of the organism, that is, of the nervous system of the person affected. Neurasthenia, according to him, is the ultimate cause of the trouble, though fright and worry, as well as lack of sleep, effeminacy, dissipation, etc., may weaken physical and mental power. Neurasthenia is a functional nervous disturbance, that is, there is no organic defect, but the nervous system does not function properly. The scruple arises when the will-power and the intellectual processes, weakened by this disturbance, cannot control the instinctive movements which have their peculiar force because they were, at the time of their origin, thrust into the unconscious.

Bergmann's contribution is not to be overlooked. His insistence on the element of nerve fatigue, and his description of the vicious cycle by which body acts on mind and mind on body indicates an important point.

On the other hand this description of the cycle does not prove that the beginning is the corporal rather than the mental condition. The theory, moreover, does not explain the peculiar resistance met in the patient, nor yet the shifting from one scruple to another with a different content. It might be noted too that Bergmann, while refusing to class obsessions as a separate disease entity called psychasthenia, practically falls into the same error by classing them, in the last analysis, under neurasthenia. When he says that obsessions occur in many diseases, he indicates that the true explanation must be more fundamental than that which he himself gives.

The Theory of "Parataxis of Anxiety".—This is the theory of Dr. T. V. Moore, explained in his book *Dynamic Psychology*.[15] As the title indicates, this work does not treat exclusively of the obsessive states, but is an introduction to modern psychological theory and practice. It would be unfair to see in the few paragraphs on scruples a full explanation of the malady. These paragraphs must be viewed in the context of the entire volume.

According to Dr. Moore there are many ways of reacting to a difficulty. A normal impulsive drive to react to a mental difficulty in some definite way he calls a "psychotaxis". If

[15] Second edition, Philadelphia, 1926.

the impulse becomes abnormal, or its execution shows such abnormality, it is a "parataxis". In all these tendencies, whether normal or abnormal, there are mechanisms that are partly conscious, partly unconscious, with all shades of transition between the two. Over and above all these there is, of course, the rational readjustment: a voluntary effort made under the influence of intellectual insight and ideals of conduct.

One of the abnormal reactions is the parataxis of anxiety, an impulse to consider over and over again unpleasant possibilities, which is abnormal because of its intensity and excess. A factor of these states of anxiety is an apparently irreconcilable conflict between incompatible desires. If neither side is chosen, the anxiety is likely to attach itself to things in which the patient can freely admit his interest. If one or the other desire is more or less indulged, the anxiety often remains associated with that desire. It must be borne in mind that desire is not used here in the same limited sense as in moral theology; it does not here necessarily imply an act of the will. Desire is defined as "a craving that we experience to seek or produce a situation in which impulsive tendencies may be satisfied, or natural wants may be supplied."[16] It is only when we are both conscious of the desire and will it that we have desire as used in moral theology.

Scrupulosity is the form that the anxiety type of reaction sometimes takes. The mechanism of this condition is probably not uniform. One mechanism is a modification of a crude form of exhibitionism, that is, of a perverse sexual tendency toward exposing the person. The modification consists in this, that it takes the form of rehashing sexual offenses over and over again, or more often in simply repeating confessions. The tendency to persevere in anxiety may be due to hereditary factors, and may be further strengthened by abnormal conditions of will-functioning.

This is but a very brief outline of the doctrine. The theory offers an advantage over the previous ones noted, in that it gives the basis of an explanation of the shifting from one scruple to another. Such a shifting can be understood in the light of a present conflict, to which the anxiety is a reaction.

[16] *Op. cit.*, p. 152.

As long as the conflict continues, the patient will react, and if there be occasion he will simply shift to a scruple with another content.

This theory, however, does not expressly give a total explanation. It is stated that the mechanism of scruples is not uniform, and only one mechanism is given, whereas a full explanation would demand a discussion of other mechanisms. It should also explain why, in the presence of a conflict, the patient reacts by the parataxis of anxiety rather than by another parataxis. But the deficiency is due to the fact that scruples are not treated *ex professo*. Consequently no full explanation is intended, as would be the case in a monograph on the subject.

RELATION BETWEEN THESE THEORIES.

At first sight these theories seem widely divergent. This is partly due to the fact that they are stated here in the barest outline, and have been rather arbitrarily named according to the factor on which they place the principal stress. Actually the theories have some things in common, but with varying emphasis on different points. Thus the theory of psychasthenia admits as secondary factors excessive work and sickness (neurasthenia?) and the difficulties of life (mental conflict?). The theory of neurasthenia admits a psychasthenic personality, and factors in the unconscious. Dr. Moore too indicates, as contributing causes, will defects (psychasthenia?) and abnormality of mental life (neurasthenia?). This already points the way to the synthesis which has grown out of their application in practice—the composite theory which will be the subject of the next part.

II.

An Attempt at Explanation.

It seems doubtful whether scrupulosity should be considered as a separate disease entity. For scruples manifest all the marks of obsessions, and these occur in various disturbances. Moreover, the desire to fit all the details into one general disorder rules out many points of the complex matter under discussion, and tends to suppress points that will not fit. Consequently the fixing and labeling of a disease entity entails

the danger of making individual cases fit previous standards, so that there may indeed be classification, but no real explanation, and no treatment of real value. Thus it comes that those who have attempted such isolation of obsessions as a separate disease entity have really failed to give a complete explanation.

More likely the matter should be looked upon rather as (a) a type of individual, (b) reacting in a characteristic way (c) in the face of certain conditions. This point of view was introduced in regard to mental disturbances by Adolf Meyer,[17] and was taken up by Dr. Hoch[18] and Dr. MacCurdy.[19]

The various theories have given us several factors or elements in scrupulosity. How will these fit into this point of view?

THE ELEMENT OF PSYCHASTHENIA.

While the theory of psychasthenia does not give an adequate explanation of the scrupulous state, we cannot deny that it offers something in explanation. Though we must reject, as being inadequate, the concept of psychasthenia in the sense of Janet, it seems necessary to retain the idea of "a person of psychasthenic type". For we find that scrupulants very often show defects in volition, and further inquiry frequently reveals that such defects had manifested themselves long before the obsessions began. Thus we find disinclination to effort, proneness to discouragement, no ability to make decisions, no carrying out of resolutions made, extreme sensitiveness, hesitation, lack of courage. All these marks go to make up a picture of a personality which Meyer calls the "psychasthenic personality". He gives a vivid description of this type: "These persons are aboulic, undecided, hesitating, timid, not combative, not able to take the world as it is, idealistic, longing for love and kindness, and correspondingly, with ways that

[17] A. Meyer, "An Attempt at Analysis of the Neurotic Constitution", *Amer. Journ. of Psych.*, XIV (1903), p. 96 ff.; "Fundamental Conceptions of Dementia Praecox", *Brit. Med. Journ.*, Sept. 26, 1906; "The Problems of Mental Reaction Types, Mental Causes and Diseases", *Psychol. Bulletin*, Vol. V (1908), p. 259 ff.

[18] Aug. Hoch, "The Psychogenic Factors in the Development of Psychoses", *Psychol. Bulletin*, Vol. IV (1906), no. 6.

[19] Jno. T. MacCurdy, *Problems in Dynamic Psychology*, N. Y., 1922; *The Psychology of Emotion*, N. Y., 1925.

solicit a kindly and just attitude; they are misunderstood and meek; easily led and misled; they need stimulation and are apt to yield without decision, notwithstanding their usually superior intelligence and vivid imagination. This leads to a life given to avoiding troubles, decision and action. The child avoids active plays and is perhaps encouraged by solicitous parents; the choice of occupation is away from the trying struggle. The young man or woman shirks responsibilities, is passive in questions of marriage and choice of work. New situations, a threat, or a joke, examinations, new religious duties, or some emotional shock prove too much, and bring forth the symptom-complexes so well described by Janet."[20]

This may seem a grave accusation against the character of the scrupulant. Indeed, it is a description of the extreme type of the psychasthenic personality, a degree which is not found in every case of scruples. But in severe and chronic cases of scrupulosity this type has actually been found.

What produces such a personality? Probably heredity is a factor, but unfortunately a rather unknown and unmeasurable factor. In addition there are other causes, especially lack of training or faulty training. Abnormality of the intellectual life, the lack of an adequate life-plan, must be included.

Disturbances in emotional life also tend to intensify this defect of personality. For the lack of affect lessens the desirability of any act and does not furnish the will with a strong motive, whereas excessive emotion may interfere with the normal exercise of will-power.

These latter factors indicate that the various elements causing the scrupulous state influence one another. But over and above such influence, and by all accounts chronologically prior to it, there seems to be this defect which is called the psychasthenic personality. In a well-developed and serious case of scrupulosity this factor is usually present.

THE ELEMENT OF NEURASTHENIA.

While Bergmann's explanation of scruples is hardly adequate, it serves to point out an important element in the difficulty. We find in scrupulosity disturbances in the in-

[20] *Amer. Journ. Psych.*, XIV (1903), pp. 363-4.

tellectual processes, especially abnormal speed in the formation of associations. This is seen in the speech of the patient, which often seems rather disconnected, due to the fact that the intervening associations are not expressed, and do not even seem to have come into full consciousness. We find too the abnormal irritability and tendency to exhaustion which are the marks of the functional nervous disturbance known as neurasthenia.[21]

It is not always clear that this condition preceded the state of obsession. Even when it seems to have preceded, the influence of the other elements certainly augments it. This need not be surprising, since we know that emotional states have a very marked effect on the organism, due to the greater activity of various glands. The stimulation of the adrenal glands in violent emotion, for instance, secretes adrenalin into the blood, with consequent increase in the amount of blood sugar. A prolonged disturbance of emotional life, such as accompanies the doubts and fears of the scrupulous state, cannot be without its unhappy effect.

The ultimate causes of neurasthenia are many.[22] Various diseases, disturbances in metabolism (that is, in the building-up and breaking-down processes within the body), dissipation, soft living, overwork or monotonous work, and the influence of the obsessions themselves, are all listed as causes.

In the case of more or less isolated scruples this element of neurasthenia may be the whole explanation. These are the cases in which a person, normally free of scruples, falls into them in times of exhaustion, etc. There is much truth in the observation of O'Malley: "When nervousness takes the form of religious scrupulosity in school children and novices, do not immediately apply a moral theology to them; call in a physician who has common sense, because there is a nervous scrupulosity which is more frequently met with than the purely spiritual form." [23]

In the chronic state of scruples some nervous disturbance usually occurs, whether it have preceded the malady or be really the result of the other factors in the trouble.

[21] Neurasthenia in scientific, not popular sense. Cf. A. C. Buckley, *The Basis of Psychiatry*, Philadelphia, 1920, p. 375 ff.

[22] W. Bergmann, *Selbstbefreiung aus nervösen Leiden*, p. 36 ff; Buckley, *loc. cit.*

[23] O'Malley-Walsh, *Essays in Pastoral Medicine*, p. 208.

THE ELEMENT OF THE CONFLICT.

The theory of the parataxis of anxiety, outlined previously, calls attention to the element of the conflict as a factor in obsessive states. This conflict, if it exist, is understood to be a conflict between apparently irreconcilable desires, that is, the fulfilment of one desire would apparently rule out the possibility of having the other fulfilled. Actually the desires may not be irreconcilable; it is sufficient that to the subject they appear so. It must be well understood that "desire" here is *not* desire in the theological sense—*actus voluntatis quo quis deliberate intendit opus patrare.* Desire here is practically synonymous with tendency or inclination.

There is evidence that such a conflict exists in cases of scrupulosity. The patient usually sees the folly of the obsession, but still he cannot throw it off. This would indicate the presence of some factor of which he is not fully conscious. But the strongest reason, from the side of theory, is the fact that the patient actually seems to resist cure. If there is such a conflict, and the scrupulosity is a parataxis, an attempt out of the difficulty, why should the patient not resist cure? Even though his reaction is not an adequate solution of the difficulty, it is that attempt at solution in which the patient has taken refuge. Were even this denied him, he would be thrown back again to the original conflict. Therefore the scrupulant clings to his reaction. Inasmuch as these reactions, according to Dr. Moore,[24] have mechanisms that are partly conscious and partly unconscious, it would seem that the resistance too is not fully conscious.

In point of fact, actual conflicts have been found in many cases of scruples. When the conflicts were satisfactorily solved, the patients recovered.

But is the conflict a factor in every case of scruples? It may be urged that these conflicts are not always found. But the failure to find the conflict does not prove it non-existent. The process of uncovering such a conflict is difficult, and even an expert may fail when dealing with these mental processes.

It may be urged too that before such conflicts were ever heard of people were cured of scruples, and that even now they

[24] *Dynamic Psychology*, p. 184.

sometimes recover though no such disturbance be found. The fact of such cures is certain. But the cure may be due to any one of a number of things. Instruction has often effected the solution of a conflict that remained hidden throughout, by taking away one side of the apparent conflict. This is particularly true where lack of knowledge has led the patient to consider something sinful which actually is no sin. Again, training of the will may bring about a cure. If the will be sufficiently strengthened, the patient is sometimes able to solve the conflict for himself. Finally, the changing conditions of life may effect a solution, by removing one side of the dilemma. A young man who is torn between the inclination toward matrimony and what seems to him to be a duty to enter religion is relieved of the dilemma when he is declared unfitted for the religious state. There is no certain evidence that no conflict existed in such cases, though it may not have been uncovered.

THE REACTION.

So far we have three elements or factors: the psychasthenic personality, the nervous disturbance, and the conflict. We have moreover three elements which are not independent, but mutually influence each other, so that with the continuation of the trouble they are still more intensified.

But does this give a complete explanation? In other words, granted that a person of psychasthenic type, with a disturbance in the nervous system, finds himself confronted by a conflict, does it follow that he reacts with the parataxis of anxiety? If so, why does this parataxis, this mode of reaction, follow rather than some other?

Such a person falls into this particular parataxis of anxiety because practically that is the only reaction open to him, principally on account of his very personality. A rational adjustment, a voluntary effort at solution, is ruled out. For if the conflict appears absolutely as a dilemma, either side is undesirable; if the choice supposes only the giving up of one desire or inclination, the psychasthenic has not enough will-power to make the choice. Compensatory reactions, the seeking of compensation for the desire denied, supposes the choice already made, while the patient is unable to make that choice.

The same thing holds for the reaction known as sublimation, the seeking, in pleasures of a higher order, of satisfaction for desires denied. Alone the patient can hardly make a choice between the original inclinations and then seek compensation for that inclination which he has given up.

There are other reactions known as defence reactions. Thus we have the reactions of forgetting, of excitement, of transfer of blame. We readily forget such people or events as we do not care to remember; we plunge into excitement to forget, if possible; we blame others for our failures, to divert the blame from ourselves. Against external difficulties there is the defence reaction of incapacitation, the developing of disabilities which will excuse from what is difficult. There is also what is known as negativism, cutting oneself off from contacts with fellowmen, and as it were shutting oneself in with one's own thoughts.

Now these defence reactions result from some unpleasant situation, whether internal or external. Incapacitation and negativism are reactions to difficulties from without, while the conflict is within. But why not the other defence reactions? Inasmuch as the difficulty in the case under discussion is not merely a single unpleasant situation but a conflict between two tendencies or desires, these defence reactions offer even less, by way of solution, than does the reaction of anxiety. To plunge into excitement may drown an unpleasant single situation, but hardly a constant conflict and even if it could, the patient's own personality, his defective volition, is hardly sufficient for him to make the effort. He can hardly forget a present conflict permanently, and he cannot well transfer blame when he himself has not been blamed, whether openly or by mere insinuation. Sometimes indeed such a defence reaction may follow, and then there is no scrupulant. But usually these reactions are passed by in the situation we are here discussing.

So the only reactions left are those of depression and anxiety. But since depression usually results from something in the past, whereas the conflict is in the present, the only reaction finally left to the psychasthenic is that of anxiety. That this anxiety then take the excessive form called the parataxis is not surprising. A more normal reaction of anxiety, which would

be called a psychotaxis, supposes that the impulse to consider the matter over and over again be kept within normal bounds. Unless a solution is found within a short time, the anxiety becomes abnormal, and so we have that form which is the parataxis—the state of obsessions and scruples.

But now what of the content of the scruple? Granted that the reaction is one of anxiety, why anxiety on any particular point? Dr. Moore[25] has pointed out that, in case of a conflict, if neither desire is indulged, the patient is apt to attach the anxiety to something in which he need not be ashamed of his interest; but if one or the other desire is indulged to some extent, the anxiety remains associated with that desire. This needs further elaboration.

The content of the scruple, that point about which the doubt and anxiety turn, has been found to be usually one of the following:

1. Something in which the person confesses great interest, and in which he need not fear to show his interest, as for instance the preservation of chastity. This was usually the case in those patients who readily shifted from one scruple to another.

2. That impulse to which the patient thinks he has consented. This is particularly true in the case of those who cannot distinguish between impulse or temptation and actual consent to such temptation.

3. That impulse to which the patient has actually at times consented.

4. A modification of an impulse. Dr. Moore[26] says that the impulse to exhibitionism (the perverse tendency to expose the person), if it be repressed, may seek outlet in a sort of sublimated exhibitionism, the rehashing of sexual offences or simply the repetition of confessions. It is important to note that such alleged offences may be only imaginary. Moreover it has sometimes been found that the content was a disguised expression of some other impulse, and that the patient was not even aware of the impulse and certainly did not recognize it in its disguised or "symbolic" form. Thus an impulse to appear humble sometimes shows up as an abnormal anxiety

[25] *Op. cit.*, p. 208.
[26] *Op. cit.*, p. 202.

about pride. In some cases the connexion was not so obvious, as the content was connected with one of the desires by a more or less logical sequence through a whole series of intermediate steps. Hence at first sight the anxiety may seem to have absolutely no connexion with the conflict.

5. The matter of the scruple has sometimes proved to be something with which there is, as psychologists say, a pathological association. The patient has an abnormal fear of something or other. He may even know the event which was actually the beginning of that fear, but not the connexion between that event and the present fear or phobia. When both the past event and the connexion are unknown to the subject, the affair is often called a complex. But when the connexion only is unknown, it is called a pathological association. A man may fear abnormally any enclosed space, such as the confessional, and the cause may be the fact that he was as a boy shut up in a dark closet. He may remember that event of his youth, but not realize that it causes his present fear. There is no normal reason for associating the two in the mind, so the abnormal connexion is called a pathological association.

Though these are the main mechanisms that seem to determine the content of the scruple, there sometimes occur variations and combinations. It follows that the content may or may not be significant. Whether it is of significance or is such that it can safely be neglected, can be determined only by that analysis which is part of the treatment.

Now how much of all this is in the consciousness of the scrupulant? Of course individual cases vary. But it was found that the patient was hardly ever aware of the connexion between his scrupulosity and the conflict, that is, he rarely realized the anxiety was a reaction to a conflict. In some cases the opposing tendencies which made up the conflict were apparently known to the scrupulant, although even then they were not always thought of as conflicting. In some cases there was no evidence whatsoever that the conflict could be considered as falling within the consciousness of the individual. It was only after long probing that the conflict was brought to light, to the surprise of the scrupulant, who gave every evidence of being in good faith when he protested that it had all been unknown to him.

From all this we may evolve a sort of formula, which must of course be understood in the light of what has already been said.

Obsession arises when a person of psychasthenic type, especially in the presence of nervous disturbance, reacts by the parataxis of anxiety to an apparent conflict between mutually incompatible impulses or desires.

The scrupulous state arises in the same manner; but the content of the obsession is something related to faith or the moral law.

In cases of more or less isolated and less severe scruples, one or the other factor may be lacking.

III.

Treatment of Scrupulosity.

In order to proceed properly and safely with the treatment, it is necessary to diagnose accurately the patient's condition. Gemelli [27] calls attention to the fact that scrupulants often seek a new confessor and simply lay bare their doubts and anxieties without really showing the scrupulosity, perhaps with the hope of finding someone who will consider those anxieties justified. For this reason rapid and accurate diagnosis is the first step in the treatment.

DIAGNOSIS.

It is of prime importance to distinguish between scrupulosity and other things with which it might be confused. Some of these distinctions can be readily made, but others present considerable difficulty.

Scrupulosity is of course not delicacy of conscience. The latter is that fear of offending God which is a virtue; it does not show the perturbation and anxiety of the scrupulous state. Nor is the scruple simply an error of judgment, though a *conscientia erronea*, especially if it err by being unduly severe, is sometimes loosely called a scruple. An error of judgment does not show the same grave disturbances, and when the error is corrected the matter is adjusted. Again, it is not difficult for the confessor to distinguish between scruples and tempta-

[27] *De Scrupulis*, pp. 238-9.

tions. The important thing is that the decision be made by the confessor or director, and be not left to the penitent.

Another important distinction to be made is that between scrupulosity and hysteria.[28] Hysteria shows itself by mental capriciousness, rapid change of moods, excessive emotional reactions. There is a sort of splitting-off of part of the patient's experience, a restriction of the field of consciousness. This shows itself in a sort of splitting of the personality. But this "double personality", which is complete in hysteria, is only partially evinced in obsession. Lewandowsky[29] maintains that in obsessions the irrepressible thought is in constant conflict with sound judgment, whereas in hysteria the product of the splitting-off process has a tendency to submerge the other. The line of demarcation between hysteria and obsession, he says, is that at which the patient is able to pass judgment on his symptoms. In the more severe forms of mental disturbance, the psychoses, the patient likewise no longer retains insight into his condition. The patient with obsessions regards them as something foolish or abnormal, whereas one who has a psychosis does not have such insight. In the matter of hysteria and the psychoses the help of a good psychiatrist is indispensable. To this point we shall return later.

There is one other abnormality against which the confessor must be on his guard. In rare cases he may find that scruples are actually assumed, more or less consciously, as a sort of compensatory reaction to difficulties, a bid for sympathy. These fictitious scruples do not show the disturbances characteristic of real scrupulosity. They do not ring true, and the craving for sympathy, rather than for certainty in the doubts, is soon evident to a careful observer. When the expected sympathy is denied, the reaction has failed of its object, and is then usually given up quite readily.

Further diagnosis of the trouble includes inquiry as to whether the scruple appears in more or less isolated form, the determining of the degree in which the different factors seem to be present, and the establishing, if possible, of the ultimate causes of the factors in the individual case. But this is all bound up with the treatment itself.

[28] Hysteria in scientific sense, not popular acceptation.

[29] Lewandowsky, *Die Hysterie*, 1914.

GENERAL PROCEDURE.

The success of the treatment will depend largely upon the ability of the confessor or director in these matters, upon his knowledge of mental functioning, his powers of observation, his sympathetic insight. It will depend too upon the authority of the director, such exercise of authority as will command confidence and trust, and above all obedience. Haste, impatience, lack of sympathy—these will be fatal to this authority. The coöperation of the patient will have to be enlisted, and because of his defect in volition this becomes at times rather difficult. If obedience is not obtained, it may help to point out that this is actual lack of the necessary coöperation. But to dismiss a scrupulant flatly for want of obedience would be too harsh, since what the confessor demands may appear to the scrupulant to be contrary to the dictates of conscience. Tact and sympathy, united with firmness, will go a long way to obtaining the required obedience.

The scrupulant is only too ready to tell his difficulties in detail, and the permission to do so, or even to make a general confession *once,* may prove invaluable as a means of mental exploration. Naturally, the recital that goes too far astray must be brought back to the subject from time to time. This can be done by inserting a few words now and then to show that the patient is understood, which will encourage the scrupulant. For his further consolation it seems he should be informed that the whole matter is really a question of sickness. But on no account must the patient conclude that the confessor thinks him insane. According to the account of scruples as so far given, there is absolutely no accusation of insanity. But an incautions statement may lead the patient to believe that he is looked upon as "crazy", and then his confidence is lost, and his hope shattered.

As for the scrupulant's confession, it is evident that the condition to be dealt with here makes it admissible to restrict him to formal integrity. Eymieu[30] and Gemelli[31] maintain that the scrupulant should be told there is no sin "unless he has certain evidence". But this meets with practical diffi-

[30] Ant. Eymieu, *Le gouvernement de soi-même,* II—*L'obsession et le scrupule,* p. 251 ff.

[31] Aug. Gemelli, *De Scrupulis,* p. 301 ff.

culties. Evidence is the one thing the patient would like to have, to settle his doubts, but which he cannot obtain. Therefore he sometimes, to make a certainty of the doubt for his own peace of mind, actually manufactures evidence where there is none. Gemelli [32] himself admits that this advice is not always effective, and he thinks the patient should in extreme cases be allowed to give up the difficult religious practices. But he is forced to admit that this is evasion, not cure; so he warns that this should not continue too long. It seems better in all cases to lead the penitent to receive the sacraments without anxiety, and this can be furthered by the restriction to formal integrity in confession.

As for the "temptations" of the scrupulant, he should be induced to ignore them rather than to oppose them by active resistance. Resistance only serves to fix some temptations more firmly in the mind. Therefore the procedure ought to be that which seems advisable in *bona fide* temptations, especially if they concern purity. There is a right and a wrong way of treating such temptations. If the tempted one continually thinks: "Now *this* would be a sin", "I must not think of *that*", he is actually each time focussing his attention on the temptation. The proper procedure, to use a figure of speech, is not to back away from the danger while still keeping it in sight, but to turn one's back to the temptation and look elsewhere.

If it is at all possible, the scrupulant should be sent to a physician who is both competent and reliable, that is, to one who is both able to deal with such cases and willing to help without suggesting any infringement of the moral law. "Some doctors," says Dr. Moore, "do not scruple at an attempt to bring the conflict to an end by sacrificing the moral law . . . But duty and moral obligations cannot be sacrificed in order to overcome anxiety, however great. The task of psychology is the finding of a real solution which will do away with the anxiety, and, at the same time, not deprive the patient of the safeguards of the moral law." [33] The help of a competent reliable psychiatrist is invaluable for insuring a correct diag-

[32] *Op. cit.*, pp. 310-11.

[33] *Dynamic Psychology*, p. 210.

nosis, as well as for aiding in those conditions of the patient that fall within the scope of medical practice.

These observations are general, and for the most part obvious. But they cannot be neglected in the application of the special treatment. The diagnosis, mental exploration, and special treatment should be begun as soon as possible.

SPECIAL TREATMENT.

As the factors in scrupulosity, at least in severe cases, are three in number, the special treatment is likewise threefold. Since these factors moreover mutually influence each other, the treatment of one will help others. It is for this reason too that all three lines of treatment should be begun simultaneously.

Treatment of Nervous Factor.—This factor is nearly always found in chronic cases, and in more or less isolated and temporary scruples it may furnish the total explanation. It is here that the help of a physican is desirable. The confessor, however, may help to remove the causes by seeing to it that the patient does not overwork, and has work which is not monotonous, but varied and congenial. The positive treatment consists in building up the patient physically. The patient must have proper food in reasonable quantities, sufficient sleep, exercise, and recreation. While rest is indicated, absolute inactivity is certainly not desirable, as it only affords further opportunity for brooding over the difficulties. The exercises must not be too strenuous; just what is to be advised will depend on the individual. All that enters into the treatment of this factor is indicated by the one phrase—a rational and hygienic mode of life.[34] This can be looked after in great part by the confessor or director; other treatment must be left to the physician.

Treatment of the Will-Element.—One of the main cause of improper will-action seems to be the lack of a definite plan of life. The psychasthenic easily drifts along, never definitely choosing anything, sometimes not even a state of life. Again the patient may err by excess of planning, by making all sorts of impossible plans, spending the time in day-dreaming and

[34] See W. Bergmann, *Selbstbefreiung aus nervösen Leiden;* A. C. Buckley, *The Basis of Psychiatry.*

building air castles. In either case the patient needs to be induced to make a definite and practical plan of life. Of this Dr. Moore says: "Human life is so complicated and our abilities are so manifold and our opportunities are so numerous that it is a physical impossibility for anyone to realize all his desires . . . All desires are not equally worth while satisfying, and the criterion of worth in evaluating them is not pleasure but accomplishment . . . It is, therefore, necessary for us to establish a hierarchy of desires in which there shall be one supreme end of life to which everything else must conform. The establishment of this hierarchy of desires is what we have termed the formulation of a plan of life . . . One should pick out some walk in life in which occupation will not only give him a livelihood but also pleasure and happiness."[35] Previously he had pointed out that, "One must not think that in order to have a successful plan of life it must be highly idealistic."[36]

In addition, there should be a further treatment in the strengthening of the will.[37] Lindworsky has called attention to the fact that a strong, indomitable, persistent will-power can be made to appear as something worthy of attainment, as a goal in itself, which later becomes detached from the content of the acts and can be attached to other acts. The affective mental states, the feelings and emotions, should be called upon to help. If the patient's confidence in his own powers is awakened, if his courage is sustained, and patience and cheerfulness encouraged, he is more disposed to effort. Then the will must be actually exercised. The acts carried out should be of some value in themselves, so that their fulfilment brings the realization of something accomplished, and is an encouragement to further effort. The individual exercises must of course be prescribed to fit the particular case. But whatever the exercises chosen, they should be carried out at a definite time, and persistently over a definite period.

[35] *Op. cit.*, pp. 157-8.

[36] P. 156.

[37] Cf. Moritz Meschler, "Bildung des Willens", *Stimmen aus Maria-Laach*, LXXI (1906), no. 9; T. V. Moore, *Dynamic Psychology*, Part VI; J. Lindworsky, *Der Wille, seine Erscheinung und seine Beherrschung*, 1919; M. Faszbender, *Wollen eine königliche Kunst*, 20 ed., Freiburg, 1923.

The will-exercises described by Vittoz,[38] and such as are designed in accord with the plan of E. Boyd Barrett,[39] were found rather unsatisfactory in cases of scruples. These exercises may indeed be of use in other disorders; but in cases of scrupulosity they were tried and found wanting, as one of several unpleasant results usually followed. In the more severe cases, these exercises at times only furnished one more opportunity for manias, since they were used "to obtain certainty". In other cases the exercises were looked upon as "silly" by the scrupulant, with a consequent weakening of the authority of the director. Worst of all perhaps, they frequently caused the scrupulant to suspect that the director doubted his sanity, and as a result there was discouragement and no coöperation. Whatever the value of these exercises of Vittoz and Barrett in other disorders, they failed of their purpose in cases of scrupulosity.

Treatment of the Conflict.—Three things are here involved: the finding, explaining, and solution of the conflict.

Now the finding of the conflict is frequently no easy matter. Inasmuch as even the conflict is sometimes not consciously perceived, and generally at least the connexion between conflict and scruple is unknown to the patient, the finding of the conflict involves considerable mental exploration. Such exploration resolves itself into the investigating of those processes which are not in the conscious mind. The methods usually given are indeed very useful, but they are of such a nature that they are better adapted for use in the clinic, or at least limited to those rare cases in which the scrupulant comes, not to the confessional, but to the rectory. These methods are those of free association, of dream analysis, of controlled association, of the galvanopsychic reaction.[40]

For practical purposes, especially in the confessional, the following procedure was found most useful. After listening carefully to all parts of the patient's recital, including such parts as seem to have no bearing on the scruple, the confessor

[38] R. Vittoz, *Treatment of Neurasthenia*, Eng. trans., N. Y., 1911.

[39] E. Boyd Barrett, *Strength of Will*, N. Y., 1911.

[40] See Moore, *op. cit.*, Part I, ch. 5. C. G. Jung, "The Association Method", *Collected Papers on Analytic Psychology*, Eng. trans., London, 1916; also L. Dooley, "A Study in the Correlation of Normal Complexes", *Amer. Journ. of Pysch.*, XXVII (1916), p. 119 ff.

gives considerable thought to the whole matter at his leisure. A good beginning is to ask oneself (not the scrupulant!): What would the scrupulant have to gain if that were true which he fears? Then what? And then what? Thus he carries the investigation as far back as possible. This will depend considerably not only on the confessor's original ability, but on the skill developed in practice with these cases. In cases where the scruple actually has some connexion with the conflict, no matter how remote, this procedure is often productive of good results.

But if this fails, the only alternative is to take any part of the recital that seems significant as indicating a possible conflict, and formulating some kind of hypothesis. It goes without saying that one must not be so much prejudiced by this hypothesis as to attempt to fit a conflict to the theory when actually no conflict exists. The theory, advanced temporarily, stands or falls by the results of further inquiry. In those cases in which the patient knows of the desires or inclinations, but not of the conflict as a cause of the scruple, this procedure often reveals the underlying trouble. Sometimes too the confession or conference itself shows a dissatisfaction with existing conditions of life, and further inquiry reveals there a conflict.

Much time is saved by careful thought about the matter at times when the patient is not present. But even so the procedure takes considerable time in the confessional. It will, however, consume no more time than that which would be lost in vain reëxplaining that there is no sin, etc., and what is of greater importance, it is more likely to produce the desired results.

In the investigation one may find not only a conflict, real or apparent, between incompatible tendencies, but also some peculiar fear connected with a past event, some pathological association. Therefore in any case of scrupulosity a double element may be found, the conflict which causes the reaction and the pathological association which determines the content of the scruple.

A pathological association with past events may be found to produce a condition that bears all the earmarks of the scrupulous state, and yet on analysis proves to be actually a fear, not

of sins or the confession of sins, but of the place of confession. A harsh word, an uncalled-for diatribe on some former occasion, especially if the patient was already then under some emotional strain, may cause the penitent to fear the *place* or *act* of confession, and later transfer the fear to the *matter* of confession.

A pathological association may often be cured by analysis and explanation of the mental mechanism. But unless care is taken to point out expressly that such connexion must have been entirely unknown to the patient, he may conclude the confessor suspects him of shamming, or accuses him of guilt.

The cure of a conflict, however, demands more than explanation. The dilemma must be solved. If the conflict is only apparent, instruction will remove it; but if the conflict is actual, one side or the other must be chosen. To aid the patient it may be necessary to suggest ways of compensation or sublimation. Compensation is the making good of one loss by finding an equivalent substitute, while sublimation is compensation for a disappointment by substituting something of a higher order, e.g. by doing something of value for others. Art, music, science, literature, and especially religion, may be drawn upon for means of compensation, and the patient who can be led to do something for others will find therein forgetfulness of his own loss, and even a greater joy than that he must forego in giving up one of his inclinations or desires. In advising, or rather suggesting these, the patient's personality and conditions of life must of course be taken into account. Moreover, the patient should be led to make the choice himself. For it is only when these compensations are freely chosen that they actually give satisfaction. But after all a rational adjustment, a voluntary molding of the life made in accord with the dictates of reason, is the only complete and adequate solution.

Finally, even if the conflict cannot be discovered, the treatment of the other factors may still bring results, since a hygienic mode of life and training of the will may so strengthen the patient that he can make his own adjustment. Everyone has conflicts, but not everyone reacts as does the psychasthenic. If the psychasthenic factor be lessened, there is a strong possibility that the patient will act in a normal manner by a rational adjustment—a consummation devoutly to be wished.

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ANTHROPOLOGY AND THE MISSIONS.

RECENTLY the writer received a communication from a veteran missionary, Father Sialm, S.J., one who knows the Sioux and their language as few white men do. His whole communication is an expansion of the theme of the present article, but I quote here only the following excerpt:

> As a missionary among the Sioux since 1901 I still feel the importance of ethnological training for my own self. Here is a conversation I had in my room with Nic Black Elk, a very shrewd Sioux Indian.
>
> "Father", he asked me point blank, "so you understand the Indians now?"
>
> My answer was indirect. "Friend", I said, "I was in Montana and met a white man who had married an Indian woman. This man said to me: 'I am now forty years with the Indians and I do not yet quite understand them'. Now tell me, Nic, do you yourself quite understand your own Indians?"
>
> Nic laughed and gathered his wits and answered: "I too do not quite understand them."

No more pointed illustration of need and difficulty of knowing the people we are evangelizing could be written. And any practical missionary can at a moment's notice summon up a number of instances from his own experience where exact knowledge of native life has helped him in his work and where lack of such knowledge has hindered him.

One of the arresting features of the narratives and reports of the Catholic missionaries of the last half millennium is the ample space given therein to detailed descriptions of native beliefs, ways, and customs. Manifestly our pioneer Catholic missionaries were deeply interested in such things. Nor is the reason for their interest far to seek.

The missionary's task is an educative one. "Go, teach" is his commission. Go teach, not only the truths of Christian faith but also the ways of Christian life. In order to teach a new faith and a new life, it is necessary to know the already current religious beliefs and ways of the people to be taught. And among most peoples in missionary fields, an understanding of their religion calls for an understanding of their whole culture, for religion is commonly tied up closely with everything else in their lives.

Modern education, like any education worthy of the name, begins with the study of the child to be educated. The missionary's educative undertaking likewise begins with the study of the people to be educated into Christian ways and beliefs. To begin without understanding the people is to run the risk of doing more harm than good, of making an uphill fight all the more arduous, of seeing long years of toil come to naught.

The older missionaries knew this well. So in their preliminary surveys of mission fields as well as in their subsequent labors they took great pains to get at the facts of native life and to set these down exactly. If one desires evidence of this solicitude he has but to finger the pages of the seventy-three volumes of Thwaites's edition of the *Jesuit Relations* or of the fifty-five volumes, largely of mission friar documents, of Blair and Robertson's *Philippine Islands*. And these collections are only a tithe of the vast harvest of source material that the Catholic missionary has thrown into the lap of anthropological science, all without veering one inch from his own professional path. Most of these old documents, though written long before the dawn of modern scientific technique and antedating by centuries the birth of anthropological science, are models of keen and cautious observation, of limpid clarity, and of impartial and objective presentation.

In referring to the ethnological and linguistic publications of the older missionaries, we should not wish to reflect upon their modern successors. On the contrary, the many contemporary Catholic missionaries who are making such invaluable contributions to the science of anthropology are but carrying on an ancient and honored Catholic tradition. Those among them who are interested in the study of the language, ways, and beliefs of their people are indulging no fad and riding no hobby. They are devoting themselves to an essential phase of their own educative task as the Catholic missionary has done from earliest days.

Most of the indispensable knowledge of ways and customs of pagan peoples must of course be gathered fresh from the field after the missionary has arrived in his district. There is no long-distance method of acquiring this knowledge nor can any second-hand account take the place of personal ex-

perience and observation. Nevertheless from a short outline of anthropology given in the mission seminary or in simple text books easily procurable for missionaries in the field, much can be learned that will save many costly errors and awkward *faux pas* and that will make notably smoother the rocky trail the missionary must travel.

From literally hundreds and thousands of observers—missionaries and lay explorers, traders, officials, travelers and investigators—information on the customs and ways of non-Christian peoples has been pouring in for centuries, and it is still pouring in at a rate that taxes the time and energy of the most alert and voracious reader to keep abreast of. This voluminous material is constantly being sifted, sorted, and interpreted, and then put forth again in anthropological publications and made available to all interested in the field.

The missionary who draws upon this anthropological literature is enabled to build upon the knowledge of the many who have gone before him and to profit by their experience and their mistakes. In nearly all cases, he will be able to procure sources upon the very region into which he is going or in which he is working, for there are few corners of the world on which we have not to-day a respectable supply of first-hand source material. Several years ago the writer undertook a laboratory and library study of one of the smallest and most remote groups of American Indians. Before he had finished, his task carried him through about seven hundred sources. The missionary will naturally not accept as gospel truth everything he reads in "the books". He will take much of it with not only a grain of salt but with generous pinches. But he will certainly be better equipped than he would otherwise have been and much less apt to make mistakes, in matters where mistakes cost the eternal welfare of souls.

Anthropological preparation will moreover help him to distinguish significant from unimportant matters. It will help him in his methods of gathering information. It will suggest to him what to look for and where to look for it. The following recent incident may illustrate the point.

Four years ago two Catholic priests, both with splendid ethnological training, discovered among the natives of Tierra del Fuego a very pure belief in a Supreme Being. The

Fuegians, among the lowest tribes in general culture in the world, have for a century and more served as the classic instance of a primitive people without an idea of God. Non-Catholic missionaries who have been working among them for more than a half century had not even suspected such a belief. They knew that the Fuegians had or had had initiation rites for the boys who are passing into manhood, but they did not investigate these rites. Yet any one with an elementary knowledge of ethnology would have gone at once into this phase of native life if he wanted to find out about their religion. This is exactly what Father Gusinde and Father Koppers did, and they found all and more than they could have expected.

After making their discovery, they discussed it with Mr. Lawrence, a pioneer missionary who had been on the ground for fifty years and who had been most kind and sympathetic and helpful to them in their researches. He expressed to them his deep regret that he had not known earlier the natives' existing belief in God, for it would have served as the foundation on which to build the Christian edifice and would have greatly simplified the hard task of evangelization.

In the work of gathering facts regarding native life, some anthropological training or reading is a great asset. It is not however a *conditio sine qua non*. The real essentials are interest linked with alertness, resourcefulness, and good judgment. These are needed to avoid intentional or unintentional deception by native informants and to penetrate beyond the thick veil which native peoples commonly draw over their secret rites and their inner feelings and beliefs. The Fuegians of whom we have just been speaking have been known to the white man for four centuries, and yet no one previously had been able to ferret out the guarded secret of their religion. The Bushmen of South Africa, now nearly extinct, were long supposed to be almost bereft of religion. Yet the Protestant missionary Bleek after winning their confidence succeeded in collecting no less than seventy-seven quarto manuscript volumes of mythological and religious lore from them.

Our Catholic missionaries have unexcelled opportunities for getting at the real facts. They live for a long time among the people. They are very close to them. They share their lives. They have their confidence and good will. They commonly

speak the native tongue fluently. With a relatively slight expenditure of time and energy they are able to make noteworthy original contributions to anthropological science.

The need for such research is all the more pressing in view of the fact that the primitive peoples or their cultures are rapidly passing away. There are about 16,000 Iroquois living to-day in the United States and Canada, as many probably as in pre-Columbian days, and of these a good proportion are still pagan. But one of the foremost living authorities on the Iroquois, one who speaks their tongue fluently, told me recently that he has now to rely on field notes taken two or three decades ago. The younger generation has forgotten or confused nearly everything. Among the three or four Indian tribes with which the present writer is personally familiar, he can obtain almost no information of any value from the young folks. He must rely almost entirely upon the old people who are very near to their graves and in a few years will have gone to their fathers. It will then be too late. Even the memory of the old ways will have been lost beyond possibility of recovery. And this swamping-out process is going on the world over as our Euro-American culture floods the inhabited world.

The Catholic missionary himself often sets a low value upon the ethnological knowledge he possesses. And, it is true, the facts taken singly often seem to have little importance. They may appear trivial and not worth noting or recording. But it is through the accumulated facts gathered from the four corners of the globe that we are gradually getting in a position to piece out and reconstruct the early unwritten culture history of man, the rise and growth of his arts, of his social institutions, of his moral ideals, and of his religion. Even at present with our incomplete data we are already able to smash the reckless hypotheses that characterized the earlier generation of anthropologists.

Twenty-five years ago anthropology was looked upon as a "dangerous" science. A Catholic who went in for it was almost suspected of heresy. That day has now passed. The last half of the last century gave birth to a litter of theories that derived religion from superstition, the family from promiscuity, the state from anarchy, property from communism, morality from taboo. These theories have fallen

under the withering barrage of facts. We are now released from the thraldom of these nightmares.

The theorist is still with us, but he no longer occupies the spotlight, and he is not taken very seriously. Anthropology is instead going about its task of reconstruction very slowly and very cautiously, American anthropology in particular. We are trying to keep very close to our evidence, to take few risks. We are concentrating our efforts upon the gathering of facts while the gathering is still good, and we are willing to leave to coming generations the weaving of the facts into a general reconstruction of human prehistory.

Meanwhile the subject is passing beyond technical circles out into the streets. To those who have followed the fortunes of anthropology during these last two decades, it is a matter of astonishment to note the rapidly growing popular interest in the subject. In the United States alone we have a half-dozen flourishing popular magazines devoted to travel and adventure among primitive peoples. Our Sunday supplements are well larded with whole-page articles on primitive man. Hardly a day or week passes that the Associated Press does not carry longer or shorter dispatches of ethnological or archeological interest. Sometimes the pabulum so served up for the popular taste is wholesome. Sometimes it is unwholesome. Often it is a curious mixture of fact and buncombe, quite comparable to Wells's account of primitive man.

The Catholic missionary has the chance to play an important rôle in digging out the real truth and presenting it both to the scientific world and to the man in the street. He has the opportunity to scotch many misleading statements that may do much harm. He also has the opportunity to do a great service to the cause of truth as well as to the honor of the Catholic name.

When all is said and done, our Catholic standing in the scientific world to-day depends on one thing. The thirteenth century was a glorious one, but we are living in the twentieth, and by our present-day works are we being judged. We cannot live either in or on our past, if we wish to hold up our heads. It is futile to stop short at the point where we prove that the Church has historically been the friend of science and maintain that Galileo had the worse of the scientific argument

in his day and was treated decently enough considering the fact that he went around looking for a fight and found one.

Our standing in the scientific world to-day depends on one thing only, our contemporary original contributions to the sum total of human knowledge. This means research. Most modern research however calls for the expenditure of much energy and much money. We usually cannot spare our men and women so urgently needed for other tasks. Nor have we ordinarily the surplus finances for purchasing costly apparatus and equipping expensive laboratories. But here in our far-flung mission lines, we have not one but a thousand laboratories, not one but a thousand equipped research specialists. Our men and women on the missions have the chance to do a very real apologetic service to the Church, in the only type of apologetics that counts much, that is, the apologetics of deeds. And all that is needed to get this vast potential output upon the scientific market is a little stimulus and assistance.

It is to this work that the newly formed Catholic Anthropological Conference will devote its first and fullest attention. The Conference, organized last April at a meeting held at the Catholic University in Washington, is a joint undertaking participated in by about twenty-five of the leading missionary orders, societies, and mission aid societies. The Conference is helping the missionary in the field by sending such suggestions, questionnaires, reference lists, and other information as are required. Its primary objective is to get in from the field manuscript material that will be a real contribution to anthropological science. These papers will for the present be published in a year-book, although it is hoped that later the publication of a quarterly may be feasible.

Our European confrères are already carrying their end of the burden and with distinguished success. The Catholic anthropological periodical *Anthropos,* published by the Fathers of the Divine Word at Vienna, and made up mostly of contributions from Catholic missionaries, stands at the top of the list among the technical journals in this field. And this is only one of the indications of Catholic interest. The reigning Pontiff, Pius XI, has done much to promote the work. He personally contributed 50,000 lire to *Anthropos* when after the war its continuance was threatened. He has interested himself

in two or three ethnological expeditions recently undertaken by Catholic missionaries. He has just this year founded a great new ethnological museum at Rome as an outcome of the Mission Congress of 1925.

Our American Catholic missions have the credit already for invaluable contributions to ethnology and linguistics. The Conference hopes to do its bit toward increasing this splendid output. All the partners in the new venture realize that time and preparation will be needed. All are likewise agreed that the material put out must be on the highest scientific level, and that quality is more desirable than quantity. The cordial and enthusiastic response that is being met everywhere on the part of the mission orders and societies and of the missionaries themselves and on the part of many priests and laymen interested in the missions and in anthropological science is all and more than could have been expected six months ago. The fulfilment of the Conference's aims will no doubt take time, but success now seems fully assured.

JOHN M. COOPER

Catholic University of America.

THE ARCHBISHOP'S POCKET-BOOK.

XIV. THE VICAR FORANE CALLS ON FATHER BRADY.

"BOOKS, is it? You want to see my books, sir? And haven't you any of your own, to come all the way from Triverton to look at a poor old man's library?"

The man addressed was Father Lafferty, a priest above middle age, though still fresh and young-looking, with that handsome and frank assurance which is a special feature of the American cleric of Irish descent. He had introduced himself to the housekeeper as the new Vicar Forane, but she, not knowing what a Vicar Forane is, and having a prejudice against people who came unannounced for dinner, had taken the man, with his greyish raincoat and small satchel, for a book agent. When the pastor, hearing but not seeing the stranger, had called out loudly that he did not want any books, the priest had laughingly entered the pastor's room saying that he came, not to sell but to see the parish books.

After they had shaken hands, the visitor explained that he was as the newly appointed Vicar Forane, and that the books he wanted to see were the *Liber de Statu Animarum*, and the others containing the records of baptisms, marriages, and burials.

"I thought you knew of my appointment, as it was announced at the last Conference. But perhaps you were not there, for you had been ill, I understand, about that time. How are you now, Father Brady? I hope you are much improved. You are looking well."

But the old man was in a testy humor. His lower limbs gave warning of a return of his late enemy, rheumatism, or, as the doctor called it, "gout", whenever he prescribed abstinence from all "sharp" liquor. The illness was aggravated by the dampness in the atmosphere, a presage of rain, against which the pastor had an inveterate prejudice as against any other water, unless it were used by him for baptisms, since that sacrament had to be administered, as theology teaches, in *aqua naturalis*. In that case, even, it had to be first exorcised. "The divil is in it, as you see for yourself," he would say to the T. A. B. who suggested the pledge.

The new dean had himself been pastor but for a short time. The parish to which he was appointed offered no difficulties, as the two younger assistants were familiar with the place and people. Moreover, the rector himself was not without experience. He had had a good academic education abroad and had served his pastoral apprenticeship as *locum tenens* in a country town. Later on he had been found by the Archbishop to be of particular service in preparing the Diocesan Statutes after the recent synod. As an energetic man was wanted to introduce certain changes for the purpose of undoing long-standing abuses in the rural district, Father Lafferty had been assigned there and endowed with the title of Dean or Vicar Forane, to give him the needed authority and prestige.

It was his purpose to perform the duties of his new office conscientiously. He knew also that it would require considerable tact and patience in dealing with the older clergy in the country.

As for Father Brady, he was a stranger to the new official. The old priest had little enough respect for anyone claiming

authority, unless it were the Archbishop himself, whom he loyally regarded as his sole superior in this world. Of course Norah, the housekeeper, exercised a certain sway over him, as she had administered to his needs for more than thirty years with the fidelity of a daughter anticipating the demands and watching the ailments of a father.

What brought the Vicar Forane to St. Kieran's at this precise time was not the regular course of visitation marked out for him by the Archbishop. The latter had some time before received a complaint from a Protestant gentleman, a mill owner, who spoke of the old pastor as demoralizing the parish by his influence, or rather by lack of it in the right direction. The people employed in the factory and the neighborhood, most of whom were Catholics, were becoming discontented and restless. There had been dissatisfaction with the wages and the hours of labor. When the men had finally reached an agreement, thereby avoiding a strike, the old pastor, who had not been consulted, deemed it his business to interfere from the altar. He thought that the church contributions were falling off and that his people should demand increase of pay. There was truth in the statement regarding the lessening income of the pastor; but it was partly due to his own deficiencies. The young folk, who had come to the parish during its industrial growth of recent years, were not accustomed to the methods of the old man. He was often querulous and preferred to rule by command and the shillelagh. This mode of pastoral government had been quite effective in the earlier days of his administration, but the new generation did not understand it. The result was that many of the younger people began to absent themselves from Mass, while the loss of his vigilant agility was preventing the old man from following them up. Thus dissatisfaction arose on both sides, all the more as the pastoral functions were being partly neglected, and the aged parish priest refused to have an assistant, on the plea that he could not afford one.

Under these circumstances the Archbishop felt impelled to act in the matter. He wanted, however, first to ascertain the true condition of things, for though he was quite familiar with the place and people from former visitations in person, he could not ignore the age and merits of Father Brady, who had

done valiant pioneer service in the place. Delicacy and a wish to protect the priest as well as the people prevented him from exercising his authority to remove in a perfunctory fashion a pastor who had become unfit for his office chiefly through age and illness. He knew that Father Brady was nevertheless likely to rebel against removal or the appointment of a coadjutor. Hence the need of prudence and sure ground for kind indulgence.

It was with a view of ascertaining details and applying a suitable remedy that our zealous dean had come to interview the old pastor at the Archbishop's suggestion. What he meant to do was to find, from an examination of the parish books and the falling off of the revenues, a reason for suggesting retirement on the diocesan pension allowed to veteran and infirm priests. For this it was necessary to see the records of the collections and perquisites offered in support of the pastor and church. His direct proposal met with:

"Young man, you will not meddle with my books or the business of this parish. Why, sir, I was pastor of this place before you were baptized a Christian. Did you ever hear of Armagh? Well that's the place I come from, and that's the spot from which the people of this country got their faith. It was St. Patrick that preached it and sent his missionaries among the Indians and the Dutch. Your name is Lafferty. That's Irish enough, but it needs more than a name to give a man the proper education."

"Why, Father Brady, I studied in Rome; although I did not finish there after my ordination, because my health was failing and I was called home."

'Well, go back and finish. Rome's a fine place, I hear, for the Garibaldians; and for the Pope too, if you please, because it's a country where they make martyrs of decent Popes, which is more than they would do for them outside Italy. But Roman or not, you'll see none of my books."

"But, Father Brady, I am only proposing to carry out the canons of the Church as representing—"

"If it is after cannons ye are, you have come to the wrong place, sir. Ye'll get no Prooshan or Rooshan cannons in this parish. This is America, a free country; and the men that made it so were mostly Irishmen not afraid to fight the English."

Father Lafferty saw that he had a hopeless case, unless he changed his tactics. Accordingly he said in an humble tone:

"I did not come to worry you, Father Brady. It may all be a misunderstanding on my part. But being new in the office I just followed the letter of my instructions."

"And who gave you your instructions?"

"Well, they are printed, as you know, in the Church Law, or what I call the canons."

"And do you think I don't know the *Jus Canonicum*, sir? If you talk classical Latin instead of Prooshan cannons, a man could understand. Great times we used to have with the old professor explaining the difference between *jus in re* and *jus ad rem*. Did you ever study Crolly, the great theologian of Maynooth? I mean George Crolly, though his famous namesake, William, was as big a scholar in another way."

"No, though I know he was a favorite text in the earlier days among the men who followed the French moralists.—And did you study your theology at Maynooth, Father Brady?"

The last sentence was said with an admiring intonation which did not fail to conciliate the old man, though he answered:

"No. I finished my course at All Hallows, the Missionary College at Drumcondra, sir, outside of Dublin. You see, sir, I was raised in Armagh, and for a while went to school with the Christian Brothers at Dundalk. Then I passed my examination for St. Patrick's Diocesan College under the direction of the Vincentian Fathers. 'Twas there I met the American bishop who preached to the students, and told them that the future hope of the Church and of dear old Ireland lay in America. After that the Father Rector got me to All Hallows, which is also under the Vincentians—and a fine body of men they are, as fine as ever God made."

"And was it there that you studied the *Jus Canonicum* of Dr. George Crolly?"

"Yes, sir. It was in a famous debate between a student from Cloyne and meself that I had to study hard the *De Jure et Justitia*, and by apt and pertinent quotation and encounter, as the professor admitted, vindicated the superiority of the North of Ireland over the South."

"And do you keep up your studies?—But I suppose you have no need of it. The Irish students at Rome were always noted," he added rather irrelevantly, "for their thorough knowledge of the Greek and Latin classics. We Americans are a bit behind in that respect."

"You are right there, sir. In Ireland we had to read freely Tacitus, Demosthenes, Sophocles, Cicero, Virgil, Livy, and the like, before we could enter the Logic class in Philosophy. One doesn't forget these things so easily. Do you remember—

Andra moi enepe, Musa polytropon, hos molla polla

or

Arma virumque cano

of the Mantuan bard?"

"Fine. I am glad I came, for I might learn some *Jus Canonicum,* Father, though I should hardly have expected it from a pastor hiding in modest retirement in the country."

All this time Norah had been keeping the door open which led from the front room or parlor to the kitchen and dining-room. For a short while she had put her portly stature in sight of the two priests, as if she were expecting orders. In reality she was waiting to see what the stranger wanted, and if need be use her muscular ability in defence of her liege-lord who she knew was no match for a younger man, unless it were in the matter of tongue. But after she had discovered that the visitor was a priest, whose apparent aggressiveness in wanting to see the pastor's books had melted down to an amiable chat, she left her post at the door and kept within earshot, while busy at her work.

Father Brady, knowing that the dinner hour was close at hand, and meaning to show the traditional priestly hospitality to his guest, whom he was beginning to like as a brotherly diversion in his solitude, called:

"Norah, vean.[1] Have an extra plate of soup on the table for the soggarth who is here. You can make another for yourself later."

"Yes, Father, I certainly will. It will be ready in a minute or two."

"Take ten, and make it good. The Father has an appetite with him, coming all the way from Triverton.—How did you come, sir? You brought no rigging?"

[1] Woman.

"Oh, I traveled by train, and a gentleman who had a trap at the station, where we got out, brought me within sight of the church."

As a matter of fact the gentleman who drove Father Lafferty was the mill-owner who had complained to the Archbishop of the parochial inefficiency. Seeing the priest in the train he had made up to him, suspecting that he might be the new pastor. When the dean disabused him of this impression he spoke of the old pastor, without however discovering the real object of his companion's visit to the church. Obviously he did not want to be seen driving up to the priest's house and hence allowed the stranger to walk part of the way.

Dinner passed pleasantly and when the two men retired to the pastoral den for a smoke they were in thoroughly good humor. The old pastor had forgotten his rheumatism. Father Lafferty had not, however, gained much ground in getting at the parochial books or moving his host to an expression of readiness to be retired on a pension. A good meal and a smoke were promising omens, nevertheless.

When they had settled down in the comfortable armchairs that made up the chief furniture of the pastor's sitting-room, Father Lafferty looked at the modest bookshelf, thinking. The older priest broke the silence—

"You are wanting these books, sir. Not many, as you see; but *multum in parvo*. It's what one has assimilated and has in his head that makes true learning. *Timeo unius libri*—who was it that said that, sir? Or, as Pliny Junior puts it—*multum legendum, non multa*. I remember it well, for it was posted at the gate of the college library. And so you studied in Rome? That's where you were made Vicar Forane, I suppose. We have such vicars in Ireland, of course, but it's just a habit. They're not much use in this country where most of the people are foreigners, and they try to get rid of the imputation as soon as they can be naturalized, you see. But had you to make special studies of the *Jus Canonicum* for that?"

"No indeed, Father. The Archbishop thought it wise to have the office established to help the pastors in the country, when they get a bit sick or tired; or when the people forget to pay their dues. That sometimes happens, I think, when Protestant masters get the upper hand and fail to give them their just wages. Well, the vicar is supposed to represent the

Archbishop, as you know, and to see that the pastors get their rights and an occasional rest, as they deserve, after they have worked for a very long time."

"God bless you! And is that what you came to see my books for? Faith, they won't tell you much, for as I said I keep things in my head."

"Well, you see that might be just as good or better; but I did not know. What I was sent for by the Archbishop was to see if I could help you in any way."

The old man became interested. Still he was wary.

"And how would you help an old pastor who has borne the heat of the sun and the dust of the road for many a day, figuratively speaking?"

"That depends, of course, on your own disposition and the needs of this parish. The Archbishop could relieve you of some duties. He might send you a nice young Irish priest to take your place."

"A nice young Irish priest to take my place, and to put the old man out in the cold on the road? I know them, sir! It takes a fortune to keep them with their newfangled notions; and there wouldn't be left enough to feed the house dog, let alone the parish priest and his help. Why, sir, my neighbor, good Father Maginnis, had his heart near broken by a slip of an assistant. You say 'Irish'. They don't stay Irish when they get their education in America. Porridge and milk and a couple of eggs for breakfast was good enough for the old man. But when the young upstart Father, 'the Reverend Mister Arthur Firecracker' arrived, the parish had to import spliced wheat and crême de la crême from the model farm with the photograph of a Yorkshire cow on it. And he had to have afternoon tea, unless his Reverence wanted to go off to the baseball game, in which case tea was postponed. The sports were supposed to encourage manliness in the young assistant rector, if you please, with his silk handkerchief and the smell of the cologne bottle all over him. No, sir, I'll have none such, to trouble me in my old days. The parish can hardly support one priest decently now, let alone two."

"The Archbishop would be very particular, sir, whom he would send here. It should be no trouble to you if you really wanted a rest."

"Rest? I have been wanting a rest for the last ten years,

sir. Divil a bit of rest a lone pastor gets here; and I'm not rich."

"As for the expense, His Grace would see to it that your income should not be in any way curtailed by the addition of a substitute. The change might prove beneficial for the parish also, no matter how well things are going. New brooms sweep clean, and while the people no doubt love to keep their old pastor, they also like to see him get a rest. Some, of course, would be attracted by the young man; but that would probably also increase the revenues of the parish."

There was sense in what the dean was saying, and the pastor began to lose his suspicion that his leaving the place to take a vacation would permanently deprive him of comfort and position. Still he wanted to be sure what this vicar forane was after. He was, of course, a functionary of the diocese, and did not come merely through philanthropy to offer assistance to a stranger.

"Now tell me what good would your looking at my books do to give me the rest you speak of. I would want a good long vacation to get back my strength. The doctor said that if I went to Colorado or to Ireland, the rheumatism would leave me in a month. But you see I can't be absent that long. And what will become of Norah, the like of whom you could not find as a housekeeper between here and California. She is a Donegal woman and knows every drop of blood in my veins, and what is more she stands by her old parish priest through thick and thin. Now you were sent here as vicar forane. Well, tell me what is your business as a vicar forane. In Ireland it is just a title, and I never saw anything worth remembering about vicars forane in the *Jus Canonicum.*"

"Well, Father Brady, if it doesn't weary you—the vicar forane, under ordinary circumstances, just looks after the needs, and visits the parishes of the clergy in his district. They are supposed, of course, to be younger, and not privileged like yourself. In fact I have the points right here in my commission of faculties. They are in Latin, but you don't mind that, because it reminds you of old times as a student of theology. This is what the statutes of our last synod say about the vicar forane: 'Vicarii foranei jus et officium est invigilandi—'"

"Slow up a bit, young man. You said: 'Vicarii foranei jus et officium est invigilandi'—Well, go ahead."

"'num ecclesiastici viri sui districtus vitam ducant ad normam sacrorum canonum, suisque officiis diligenter satisfaciant circa

legem residentiae;
praedicationem verbi divini;
impertiendam catechesin pueris et adultis;
obligationem assistendi infirmis.'"

"Good, sir. And do you see that the young men do all that?"

"Assuredly, for I have to make a report of the matter to the Archbishop. But that isn't all, Father."

"What else?"

"He is to inquire whether the corrections of abuses in the parish which the Archbishop saw fit to order at his personal visitation have been faithfully carried out."

"And what might these corrections be, sir?"

"Oh, the Bishop might find that the wine used for the Mass is not pure *vinum de vite,* or that the wheat flour used for making the hosts is adulterated. These things happen, as you know, and priests are often wrongly dependent upon commercial agencies in procuring the matter for the Holy Sacrifice."

"That's so. I have never trusted agents that come offering a cheaper article. I have stuck for years to the Benedictine Fathers who furnish the wine. And as for the hosts, well, I let the Sisters send us the fresh-baked hosts regularly. Norah used to bake them, but since she knows the nuns, they give her the right article. What else, sir?"

"Well, the vicar inquires as far as is possible whether or not the priests serve their people in spiritual matters, say Mass regularly, and with due reverence, prepare the children for confession, first Communion and Confirmation, instruct converts, and attend the sick and infirm who cannot come to the church; whether they go after the straying sheep and keep vice out of the parish."

"Faith, how can you find out all that? If you ask me, I'll tell you the truth; but what proof have you that the young man next door won't lie and bluff you off with a good report, your asking for books notwithstanding?"

"Well, the books would show to some extent what vigilance and guardianship are being exercised in the parish in the number of children and grown folks admitted to the sacraments, and their fidelity in supporting the church regularly."

"And if the books don't show that, what will you make of it? Hasn't the pastor a head of his own, and can't he know his parishioners and tend to them without writing it in a book to brag about it?"

"Oh yes, he could. But men are not all like Father Brady who has been in the parish from the beginning, building it up and knowing everybody in it, as everybody in it knows him."

"You're right there. I can't say though that I know everybody in this parish now. The young snips that come from the city don't mind you. They have no respect for the old folks. And what is worse, they go after the Protestants who pay them their wages and order them around to follow their politics. I have had trouble enough here of late and am getting too old to be running after the young people as I used to do. Yes, yes, I see there is some reason in making the American priest come up to the scratch and put it down for you to see in a book."

"Then, you see, Father, it becomes a guide to the bishop of the diocese. He knows how many people can be counted on in a parish, and how often he must go there for Confirmation. Moreover, if the local pastor is taken sick or should die, the newcomer would have some idea how things stand. There are questions arising on such occasions as to the ownership and title of church property as distinct from personal belongings to which a priest or his heirs in law may be entitled. All that is, as you know, Father, calculated to cause trouble unless there is some record, especially in these days of legal contentions."

"Well, sir, I see you have a head on your shoulders and the Archbishop is right in making you vicar forane. It is necessary to control the young men who have no sense of responsibility or conscience. They study their moral theology—like lawyers, and have little respect for their elders. I wish to God I were out of it myself, for there is nothing but trouble and more of it. But what can I do? And what will become of Norah if I give up the parish?"

"And what'll become of your reverence if Norah leaves you to look after yourself?" This came promptly from the next

room where the good old matron was keeping an ear open, for she thought she scented the truth, and that the young man was after the parish, merely playing the diplomat with the old man, to sound him out.

It was time for Father Lafferty to leave. He was not at all sure that he had made any impression on the old pastor, or what the Archbishop would think of his attempt to get at the real condition of the parish. One thing he knew, that he had not seen the books; and that if there were any, as was likely, the old man had not much troubled of late to make entries, unless it were for baptisms or marriages, of which there seemed no likelihood of much necessity. So he made his good-by, saying that he would talk things over with His Grace to get Father Brady a good vacation in a place where Norah could watch over him and take care of him.

"But he hasn't much," said the latter, adding, "although whatever I have saved is his, as long as God sees good to keep him on earth."

The dean went straight to the cathedral to make a report. In place of the Archbishop, who was away, Father Lafferty found the vicar general. The latter knew of the trouble with Father Brady, and the two discussed the subject so that the Archbishop could be informed and take further steps as he thought best.

"Did you meet the mill-owner or any of the people who complain?" was Father Martin's query.

"I met the proprietor of the mill accidentally in the train. He introduced himself as we got off the train at the same station. Evidently he thought I was the new pastor, for he addressed me with, 'Are you coming to take charge of us, Father, as the shepherd of the flock?' When I answered no, and that I did not know there was to be a new pastor, he looked disappointed.

"'What's the matter with Father Brady?' I asked, hoping to draw him out. 'I am just going to see him on some private business, and hope he is not ill.'

"At this the man smiled, saying: 'Yes, I think he is ill and old. There have been rumors of a change, and I thought you might be the new pastor. We would gladly welcome you. As a property owner and industrial representative in this town I am interested.'

"There was not much more. He offered to drive me to the

church, as his way lay in that direction; and I got out before we reached the rectory, not caring to have Father Brady suspect that we were conspiring against him."

"And what do you think of the situation? Is it likely that the old man can be induced to resign?"

"He is not greatly attached to the parish now, I fancy. But he would resent being deprived of an independent home. He is used to the old house and the housekeeper, who is a saint and would care for him as no one else could or would. He won't hear of an assistant, and the revenues are not enough at present to support two men, although I glean that the place is prosperous and with a new head the parish would soon revive and grow. In any case a young curate would be likely to have difficulty if he had to live with the old pastor, even if the revenues allowed it."

"That means the diocese would have to pension the old pastor as 'emeritus', allowing him a separate home, for he won't go into a monastery or institution."

"So it would seem. I think he would want to have Norah, his maid, as attendant wherever he goes. She is used to his ways and mothers him, and he needs it, for he is frail. It has occurred to me that he might be induced to go back to Ireland. But he may not have the means for the support of two in the old country; and I don't know whether the stipend allowed by the diocesan clerical relief fund would suffice."

"Oh, that problem would be easily solved by the Archbishop's pocket-book, which is open for the old man, I am sure. Moreover, it is a question of saving the faith of the congregation in a place likely to develop into a strong Catholic settlement. It only needs an energetic pastor to take hold of the school. The superior there is quite disheartened because the nuns don't get Mass regularly, owing to the old man's infirmity. But with the growth of the school the parish would soon take a new start. *Vedremmo.* I'll talk with His Grace when he comes home. Probably he will send for you to get details, and then he will go to see the old man himself and move him."

When the Archbishop returned Father Martin told of the vicar's visit and the result. His Grace made a note to see Father Brady. He would also call upon the mill-owner who had made the complaint. Both men had to be written to first, however, to give some excuse for the proposed archiepiscopal visit.

Analecta

ACTA PII PP. XI.

LITTERAE APOSTOLICAE

TITULO AC DIGNITATE BASILICAE MINORIS AUGETUR ECCLESIA, HACTENUS PRO-CATHEDRALIS, S. MARIAE IN CIVITATE MINNEAPOLI, INTRA FINES ARCHIDIOECESIS S. PAULI DE MINNESOTA.

PIUS PP. XI

Ad perpetuam rei memoriam.—Exstat in civitate Minneapolis, intra fines archidioecesis Sancti Pauli de Minnesota, insignis ecclesia ad Sanctae Mariae, structura atque artis operibus praenobilis, quam, una cum schola pro pueris ac puellis recte instituendis, ingenti pecuniae vi corrogata, memoria et omni laude dignissimus Ioannes Ireland, Archiepiscopus S. Pauli, aliquot ante annos desideratus, condendam curavit, et quae iure meritoque inter potiores archidioecesis illius enumeratur. Iamvero cum dilectus filius Iacobus M. Reardon, hodiernus eiusdem templi rector, humili prece Nos rogaverit ut sacram dictam Aedem, quae vulgo appellatur procathedralis, hoc dimisso titulo ad Basilicae minoris dignitatem provehere dignemur, Nos probe noscentes tam religione fidelium quam divini cultus splendore et sacrae supellectilis copia, ecclesiam enunciatam huiusmodi honore omnino dignam esse, optatis his annuendum ultro libenterque existimavimus, potissimum cum dicti rectoris vota cumulent atque ornent gravissima commen-

dationis officia venerabilis fratris Augustini Dowling, S. Pauli de Minnesota Archiepiscopi, ac dilecti filii Nostri Donati S. R. E. Presbyteri Cardinalis Sbarretti. Omnibus itaque rei momentis attento ac sedulo studio perpensis cum venerabili fratre Nostro Antonio S. R. E. Cardinali Vico Episcopo Portuensi et S. Rufinae, Sacrorum Rituum Congregationi Praefecto, motu proprio atque ex certa scientia et matura deliberatione Nostris deque apostolicae Nostrae potestatis plenitudine, praesentium tenore, ecclesiam ad S. Mariae civitatis Minneapolis in archidioecesi S. Pauli de Minnesota, dimisso procathedralis vulgari titulo, ad unicum titulum ac dignitatem Basilicae minoris evehimus, privilegiisque atque honorificentiis omnibus eidem tributis, quae minoribus Basilicis de iure competunt.

Haec statuimus, decernentes praesentes Litteras firmas validas atque efficaces semper exstare ac permanere suosque plenos atque integros effectus sortiri et obtinere; illisque ad quos spectant sive spectare poterunt, nunc et in posterum amplissime suffragari: sicque rite iudicandum ac definiendum esse: irritumque ex nunc et inane fieri si quidquam secus super his a quovis auctoritate qualibet scienter sive ignoranter attentari contigerit. Non obstantibus contrariis quibuscumque.

Datum Romae, apud Sanctum Petrum, sub annulo Piscatoris, die I mensis februarii, anno MDCCCCXXVI, Pontificatus Nostri quarto.

P. CARD. GASPARRI, *a Secretis Status.*

SACRA CONGREGATIO CONCILII.

LITTERAE CIRCULARES

AD OMNES ORDINARIOS, DE SACERDOTIBUS VALETUDINIS VEL RUSTICATIONIS ANIMIQUE CAUSA EXTRA SUAM DIOECESIM SE CONFERENTIBUS.

Rme Domine uti Frater. Sacrae huic Congregationi exploratum est, sacerdotes quosdam, aestivis potissimum et autumnalibus temporibus, cum valetudinis causa rusticationem in montibus aut iuxta mare suscipiant, vel ad aquas salubritate praestantes proficiscantur, ut balneo vel potu utantur, vixdum sacro peracto, reliquum diei tempus in voluptuariis conver-

sationibus traducere, theatra, saltatorios ludos, cinematographa, quae vocant, et cetera huiusmodi spectacula adire, quae sacerdotis dignitatem prorsus dedeceant. Nonnullos etiam, talari veste deposita, profanum omnino vestitum induere, ut magis liberi ac soluti evadant.

Huc accedit ut, ceteris etiam temporibus, sacerdotes non desint, qui huiusmodi libertati indulgendo, profanam sibi vestem induant quo urbes non noti invisant, et indecoris et haud honestis spectaculis intersint.

Ut autem gravissimum hoc detrimentum, pro facultate, reparetur, simulque praecaveatur ne huiusmodi sacerdotum numerus infeliciter increbrescat, ideoque morbus contagione pervulgetur, haec Sacra Congregatio Concilii dum postulat ut Ordinarii omnes in hanc rem mentem et animum diligentissime convertant, praescripta quae sequuntur servanda decrevit:

1. Sacerdotes qui e propria dioecesi, valetudinis causa, per aliquod tempus discedere cupiant, id Ordinario suo submisse petant, tempus pariter denuntiantes profectionis et reditus itemque loca, quo se conferre constituerunt.

2. Curent Ordinarii ut eas causas, quibus innixi sacerdotes facultatem discedendi e dioecesibus postulaverint, accurate reputent ac decernant; postulantium mores vitaeque rationem prius diligenter perpendant et nonnisi caute eiusmodi facultatem largiantur.

3. Exigant insuper ut sui sacerdotes semper eligant ea diversoria seu hospitia quae Dei administros non dedeceant.

4. Ordinarii praeterea horum sacerdotum nomina quantocius Curiae illius dioecesis renuntient, quo iidem se conferent, itemque significent cum tempus eisdem concessum, tum diversorium seu domum, in qua hospitio excipientur.

5. Itidem sacerdotes, cum ad locum pervenerint, ubi commorari cupiunt, quam primum Curiae illius loci se sistant, vel, pro rerum adiunctis, Vicarium foraneum sin minus parochum adeant, qui deinceps rem Ordinario suo referre debet.

6. (*a*) Ordinarii autem locorum, quo sacerdotes valetudinis causa se conferre solent, sacerdotibus inibi commorantibus sedulo attenteque invigilent, vel per se vel per sacerdotes, quibus hoc peculiare munus demandaverint; et ad sacra facienda eos non admittant, nisi iis, quae supra diximus, praescriptis obtemperaverint.

(*b*) Ut autem hi sacerdotes facilius in officio contineantur, opportunas poenas constituant quibus afficientur si scandalum dederint, vel si quoquo modo aliquod egerint, quod sacerdotali munere indignum sit.

(*c*) Comminari etiam possunt *suspensionem ipso facto incurrendam* si publica theatra, cinematographa, ludos saltatorios ceteraque huiusmodi profana spectacula adeant, vel si talarem vestem deponant.

(*d*) Denique poenis, ad sacrorum canonum normam, hos ecclesiasticos reapse multent si huiusmodi praescriptis ceterisque Ecclesiae legibus non obtemperaverint.

(e) Propriae istorum ecclesiasticorum Curiae rem diligenter referant, et, si opus fuerint, Sacrae etiam huic Congregationi.

7. Hac in causa, etiam quoad Re[illegible]osos, Ordinarii invigilent, poenasque, si deliquerint, ad [illegible]orum canonum normam decernant, eosque Superioribus [illegible]ribus denuntient.

Interim quo par est obsequio cuncta fausta Tibi a Domino adprecans permaneo

Amplitudinis Tuae

Uti Frater

DONATUS CARD. SBARRETTI, *Praefectus.*

† Iulius, Episcopus tit. Lampsacensis, *Secretarius.*

Romae, ex Secretaria S. C. Concilii, 1 iulii 1926.

SACRA RITUUM CONGREGATIO.

I.

CIRCA GENERIS HUMANI CONSECRATIONEM SACRATISSIMO CORDI IESU

DUBIA

Sacrae Rituum Congregationi sequentia dubia pro opportuna solutione proponuntur:

Pius Papa X s. m. per Decretum generale Sacrae Congregationis Indulgentiarum, diei 22 augusti 1906, mandavit, ut singulis annis, die festo Sacratissimi Cordis Iesu, in omnibus parochialibus templis, nec non in illis in quibus idem festum agitur, coram Sanctissimo Sacramento publicae adorationi ex-

posito, formula Consecrationis generis humani Sacratissimo Cordi Iesu recitaretur, additis Litaniis in honorem eiusdem Sacratissimi Cordis.

Sanctissimus autem Dominus noster Pius Papa XI per Litteras Encyclicas *Quas primas,* diei 11 decembris 1925, praecepit, ut postremo mensis octobris dominico die, in festo scilicet Domini nostri Iesu Christi Regis, generis humani Consecratio Sacratissimo Cordi Iesu quotannis renovetur, quam Pius Papa X s. m. singulis annis iterari iusserat, adhibita tamen Consecrationis formula, quam Sacra Rituum Congregatio per Epistolam diei 17 octobris 1925 ad Ordinarios transmisit, ut die 31 decembris eiusdem anni recitaretur.

Hinc quaeritur:

I. An etiam in festo Sacratissimi Cordis Iesu peragenda sit consecratio generis humani, et in casu affirmativo quaenam formula adhibenda sit?

II. An in festo Domini nostri Iesu Christi Regis, praeter Consecrationis formulam, recitandae sint Litaniae de Sacro Corde Iesu?

Et Sacra eadem Congregatio, audito specialis Commissionis voto, propositis dubiis respondendum censuit:

Ad I. Quoad primam partem: *Ad libitum;* quoad secundam partem: adhibenda est formula per Epistolam diei 17 octobris 1925 ab hac Sacra Congregatione ad Ordinarios transmissa.

Ad II. *Affirmative.*

Atque, approbante Ssmo Domino Nostro Pio Papa XI, ita rescripsit atque declaravit. Die 28 aprilis 1926.

✠A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Angelus Mariani, *Secretarius.*

II.

Circa Calendarium Proprium Religiosarum Congregationum

DUBIA

Rmus Dñus Episcopus Nagporensis sacrorum rituum Congregationi reverenter exposuit sequentia, nimirum:

In decreto S. R. C. diei 28 februarii 1914 ad II, circa Festa localia quae a Religiosis recoli debent, legitur: "Congregationes seu Instituta utriusque sexus a S. Sede approbata et sub regimine unius praesidis generalis constituta, si ad recitationem Officii divini teneantur, proprium pariter habeant Calendarium".

Quaeritur:

I. An per Congregationes seu Instituta supradicta intelligantur etiam Congregationes clericorum qui divini officii recitatione non obligantur nisi ob receptos ordines sacros seu maiores?

II. An qui pertinent ad praefatas Congregationes seu Instituta, Orationi *A cunctis* addere valeant nomen Patroni praecipui propriae Religionis, in ecclesia ubi Missam celebrant, post recitatum nomen Sancti titularis eiusdem ecclesiae?

III. An sacerdotes dictae Congregationis seu Instituti habentis Calendarium proprium, et qui, ubi rectores et capellani regulariter addicti sunt sacro ministerio alicuius ecclesiae seu sacelli, teneantur recolere *cum octava* Sanctum titularem et dedicationem ecclesiae cathedralis nec non Patronum principalem loci seu dioecesis?

Et sacra eadem Congregatio exquisito atque audito specialis Commissionis suffragio, re sedulo perpensa, rescribendum censuit.

Ad I. *Affirmative* in omnibus.

Ad II. *Negative* sine speciali Indulto Apostolico.

Ad III. *Negative;* seu sine octava, iuxta Rubricas.

Atque ita rescripsit ac declaravit, die 14 maii 1926.

✠A. Card. Vico, Ep. Portuen, et S. Rufinae
S. R. C. Praefectus.

L. * S.

Angelus Mariani, *Secretarius.*

SACRA POENITENTIARIA APOSTOLICA.

INDULGENTIA

INVOCATIO

"Ut omnes ad unitatem Ecclesiae revocare, et infideles universos ad Evangelii lumen perducere digneris: Te rogamus, audi nos".

Die 18 Maii 1926

Sacra Poenitentiaria Apostolica omnibus christifidelibus, quoties supra relatam invocationem saltem corde contrito recitaverint, Indulgentiam trecentorum dierum benigne concessit. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Fr. A. CARD FRÜHWIRTH, *Maior Poenitentiarius.*

L. * S.

I. Teodori, *S. P. Secretarius.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

17 April, 1926: Mr. Henry Robert Hodgkinson, of the Archdiocese of Birmingham, Knight of the Order of St. Gregory the Great, civil class.

18 May: Mr. James J. Phelan, of the Archdiocese of Boston, Commander of the Order of Pius.

26 June: Mr. John Courage, of the Diocese of Southwark, Privy Chamberlain of Sword and Cape (supernumerary) of His Holiness.

1 July: Monsignor John Baptist Dudek, of the Diocese of Oklahoma, Privy Chamberlain (supernumerary) of His Holiness.

10 July: The Right Rev. P. William Schmidt, of the Society of the Divine Word, Scientific Director of the Missionary Museum of the Lateran.

28 July: Monsignori Charles A. Cassidy and Thomas G. Carroll, of the Archdiocese of New York, Privy Chamberlains (supernumerary) of His Holiness.

18 August: Mr. Alexander Simon Waley, of the Archdiocese of Westminster, Privy Chamberlain of Sword and Cape (supernumerary) of His Holiness.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC LETTER raising the Pro-Cathedral of St. Mary, Minneapolis, to the dignity and privileges of a Minor Basilica.

S. CONGREGATION OF COUNCIL sends a circular letter to all Ordinaries of dioceses, setting forth rules to be observed by priests who have permission to absent themselves from their own dioceses for a period of rest or recreation.

S. CONGREGATION OF RITES answers doubts regarding (1) the consecration of mankind to the Sacred Heart of Jesus; (2) the proper kalendar of religious congregations.

S. POENITENTIARIA APOSTOLICA grants an indulgence of three hundred days for each devout recitation of the invocation: "Ut omnes ad unitatem Ecclesiae revocare, et infideles universos ad Evangelii lumen perducere digneris: Te rogamus, audi nos."

ROMAN CURIA announces officially some recent pontifical appointments.

THE NEW ORDINANCE ON VACATIONS OF PRIESTS OUTSIDE THEIR DIOCESES.

Under date of 1 July, 1926, the Prefect of the Sacred Congregation of the Council issued a Letter to all Ordinaries of dioceses, directing attention to certain abuses that have crept into sections of the clerical body whose members are in the habit of seeking recreation at popular summer resorts by the seashore or in the mountains. According to testimony that has reached Rome it has become a matter of public scandal to see priests frequenting cabarets and other resorts of fashionable amusements out of keeping with priestly dignity and reserve—"tempus in voluptuariis conversationibus traducere,

theatra, saltatorios ludos, cinematographa, quae vocant, et cetera hujusmodi spectacula adire quae sacerdotii dignitatem prorsus dedeceant". To put a stop to these degrading habits, which are eating like a cancer into the lives of the clergy, thereby destroying the salutary maxims of the Gospel preached in our churches from the pulpit and taught in our schools, the Holy See has devised definite disciplinary measures for the regulation of the conduct of priests during their vacations. The legislation on the subject comprises seven rules to be strictly enforced and reported upon by the bishops of the different dioceses. These are:

1. Priests intending to go to places outside their own diocese for some time with the purpose of seeking health, are to obtain permission from their Ordinary to that end, stating the period of their absence (time of leaving and return) and the places where they expect to stay.

2. Bishops are to exercise particular care to know and weigh the reasons which induce priests to ask for leave of absence from the diocese, and to take into account, before granting the desired faculty, their previous conduct and moral habits.

3. Ordinaries shall demand that their priests frequent such hotels and lodging places only, as are not likely to injure their reputation as ministers of God.

4. Ordinaries are at once to communicate to the episcopal curia of the diocese to which the priests asking leave of absence resort, the names, time of leave of absence, and place or hotel to which the latter repair.

5. Priests who have received such leave of absence are, upon reaching the place to which they are bound, to report to the local bishop's curia, or to the vicar forane or, if this be inconvenient under certain conditions, to the parish priest of the place, who is to send notice of the fact to his Ordinary.

The next rule concerns the Ordinaries of the places in which priests who have obtained leave from their own bishop propose to spend their vacation.

6. These Ordinaries are obliged

(a) to exercise vigilant care over priests visiting their diocese for the purpose of regaining health. They are not to grant faculties for celebrating Mass to those who have not pledged themselves to observe the prescribed rules.

(b) To inflict censures in case of those who violate the above prescriptions or give scandal in any other way while under their jurisdiction.

(c) These penalties may take the form of "suspensio ipso facto incurrenda" in the case where a priest frequents public theatres, cinematographs, dance-halls and similar profane exhibitions, or wears the dress of a secular in order to disguise his priestly character. The words of the law are "si talarem vestem deponant". This means, under the usage in the United States, where priests are excused from wearing the cassock in public, the discarding of the Roman collar and assuming lay attire.

(d) In brief, the Ordinary is at liberty to exercise the penal law of the Church in all cases where he finds violation of the ecclesiastical canons under his jurisdiction.

(e) He is furthermore to make a report of matters under this head to the episcopal curia of the visiting ecclesiastic, or if need be to the Sacred Congregation at Rome.

7. In case of priests belonging to a religious congregation the Ordinary is charged with the same responsibility and right of inflicting penalty according to the canons, observing however the obligation of notifying the proper higher authorities of the religious.

To clerics in the United States these rules may seem somewhat stringent; especially the law prohibiting attendance at the ordinary public cinematograph exhibitions ("movies"). But it is clear that we have, under the influence of a gradual moral decline in theatrical amusements, grown somewhat callous in the matter of maintaining the high standard of priestly conduct which the Catholic religion demands. It is one of the advantages of belonging to the Apostolic Church of Rome, with its central power of enforcing as well as recalling obedience to that high standard which our sacred calling to the priesthood enjoys. Otherwise we should probably drift with the popular currents and become ministers of a religion made by the convenient authority of a secular democracy, a condition which Christ came to counteract by His own example and that of the priesthood established by Him on the Rock of Peter, with its international spiritual head in Rome.

MARYKNOLL MISSION LETTERS.

I wonder if we appreciate the double nature of the Apostolate? "Going, teach all nations" seems to sum up our life-work and indeed in it is contained the whole law for us. Acting on this command the Church down the ages has sent forth her missioners to preach the Gospel to every living creature; as the extent of the world was revealed, as new pagan nations came within view, volunteers were found to evangelize them. This has been the ideal throughout the centuries to bring a knowledge of our God to all peoples; it is the peculiar office of apostles, a grade in the hierarchy always recognized by the Church.

And yet, this title of Apostle has changed radically in the course of time, and in the modern idea of a missioner, the primary duty of preaching the Gospel absorbs the energies and the secondary duty of providing for a permanent church is overshadowed. That such is the modern concept of a missioner is proved by this; he connotes now one who reaches out to pagan souls and, by degrees, extends the limits of the Church's sway. The slogan taken up by Protestant missions a few years ago illustrates this. Their cry was: "The conversion of the world in the present generation." Expansion is the watch-word of the hour and the aim of the missioner is to make more converts.

Of course, this is a laudable ambition and it stimulates our zeal, but unless we believe, as do the Adventists, in the imminent second coming of the Lord, it seems a short-sighted policy. We on the fields could not be expected to see this readily for we are living in the midst of pagans growing up and living and dying about us is too strong an appeal for direct action. With excusable humility we set ourselves to the nearest task, with a poor estimate of the worth of our contribution we "do our bit", content to be of any service in the saving of one soul.

It is natural that Rome first of all should see the weakness of this stand, and be insistent from the very first sending forth of modern missioners to warn us of the ultimate goal of our vocation; succeeding Pontiffs have reiterated the instructions and especially in our own day Popes Benedict and Pius XI have again and again called attention to the shortness of such

a policy. Preaching the Gospel is the first duty of the Apostolate but it is first merely in time, not in importance. Our most important duty is to lay the foundation of a permanent indigenous church.

This criticism has, it seems, a double aim. It is directed against the prevalent notion that the missioner is a bird of passage not a nest-builder, and this target is located not on the missions but in the minds of the Catholics at home; the missioner has no illusions in this matter and was not touched by the bullet. The second aim is directed at the missioner and it is the back-fire that gently shakes him. He is told that he is not a nest-builder for himself but for future generations.

It is easy on paper to differentiate between an apostle and a founder of a church; it is easy to say we have labored at one at the expense of the other, but in practise they dovetail so neatly that the line of demarcation is faint. The labor of founding a church in theory includes the work of the apostolate among pagans and is but a fuller development of the latter, yet in practice we seem to be faced with a dilemma. Work among pagans seems to limit work among Christians; the former is peregrinating for Christ; the latter is building. The one implies extension, the other growth. In so far as we give ourselves to the instruction of pagans, in just such degree we lessen our control over our Christians.

Take, for example, a virgin field. During several years of friendly intercourse with pagans the work of the pioneer is clear-cut and simple; he has but to instruct pagans. Once, however, he has a few hundred converts his anxiety is divided between the christianizing of their lives and a continuance of his former work with other pagans. Both apparently are his duty, yet the daily building up of a strong church, no matter how small the congregation, is work enough; he has his schools and catechizing, his need of revealing gradually the fuller Catholic life of the Sacraments. Unless his Christians are to grow up like the disciples of the Baptist, not knowing whether there be a Holy Ghost, he must give them individual, constant instruction. Converts in the Orient are not, for the most part, an educated people capable of absorbing the spirit of the Church by reading; the Gospel must be preached to them, and the whole Gospel which we have imbibed from early childhood and insensibly, is an elaborate system.

Any comparison of present-day mission methods with those employed in former ages has many defects which weaken conclusions. The very Apostles are not a parallel instance. They preached the new Gospel to their fellow Jews at first and when rejected they turned to the Gentiles but to Gentiles who were proselytes, adherents more or less of the law; they preached throughout the known world but in a foreign tongue known by them from their infancy; wherever they went, there were influential Jewish colonies and they met a familiar civilization; the field was prepared for them by a widespread peace under a unified government, with a universal language and surprisingly good means of communication. Later apostles, it is true, did not have equal advantages, but they too dealt with peoples more or less of their own way of living; they came to ruder races with the prestige of Rome. The modern missioner comes to the Orient to a civilization comparable with his own, to a conservative people who do not welcome him and who do not hope to be bettered by his presence; he comes not as an equal but as a humble or humbled student of their languages and customs.

The problem of modern mission work in China has evolved several types of missioners; the first is the wiry pioneer who tirelessly covers distances, is a good "mixer", preaches often, starts small communities in a score or more of villages and finds himself at the end of his life with many baptisms to his credit, a very few of the other Sacraments, and with several hundred Christians poorly instructed and a growing generation even more ignorant. A second type is the solid, slow-moving pastor who limits himself to the Christians in half a dozen stations, builds good chapels and fair houses, has a garden and vegetable patch, knows his flock intimately, has many confessions and marriages and baptisms of babies, very few converts, a school or two, and a much better instructed congregation with an occasional vocation among the boys and girls. Still other types are variations of those with emphasis on schools or chapels or "redactions". Outside the ordinary run are those set apart by the Bishop for higher education or literary work.

These several types, each in his own way, have contributed to the spread and building of the Church; each is a complement of the other and if they work together they make a strong

army battling for Christ. It is easy to point out gaps here and there in the ranks where missioners are scarce and overworked, but to the credit of the Church in China it can be said that a healthy advance is regular up and down the line. When it is noted that the present number of missioners is in proportion of one to eight hundred Christians, and that these Christians are scattered over large districts, we can justly admire the men who have accomplished this advance.

But the fact stares us in the face and is brought to our attention by the Holy Father that missioners are not pastors, that the pastoral work is to be done by native priests and that the foreigner's work is in the front trenches. At first glance this looks like a revolution in mission methods, a complete readjustment of forces, in fact, a reversal of the world-wide practice of placing the elder and more experienced men in the larger centers. But a slight knowledge of the missions shows that such need not be the case. Our missions are scattered over the country and very often the larger parishes are not in the big cities; our stations are but small islands in a huge sea of paganism and without changing many missioners the effect desired by the Holy Father is accomplished. The larger parishes have not infrequently two missioners, a foreigner and a native; and the missions have anticipated the wish of the Sovereign Pontiff by giving the care of the parish work to the native priest, thereby releasing the foreigner for work suited to his talents.

The real aim of the Holy Father in his latest Encyclical, as I see it, is not so much a radical change in mission methods as a reorientation of our ideals. The problem is so complex that it is easy to become immersed in one detail to the detriment of the whole. Zeal prompts to many methods and partial success in any one of them confirms it as the solution of the conversion of China. Our Holy Father simply repeats that we must look for no final solution till an indigenous clergy is established, that our main task is to hasten that day and that any venture that leads away from that aim is not success but failure; indeed, he implies that when a native church is established our success is complete and we can safely leave the conversion of that portion of China to the Chinese. It is of great value thus to

recapitulate our aims or rather to have them restated in clear terms by the one authoritative expert.

FRANCIS X. FORD, A.F.M.

Kaying, Hakka, China.

THE SUNDAY SERMON IN HELENA.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the September number of your esteemed REVIEW, the Reverend John S. Murphy, of Galveston, Texas, advocates publishing the Sunday sermon in the Monday morning newspaper. He calls the publication of sermons an admirable way to give prestige to Catholic thought and disseminate the truth; and he enumerates various classes of Catholics and non-Catholics who would be benefited by such use of the secular press.

It may interest your readers to know that for the last six years the idea expressed by Father Murphy has been carried out in the diocese of Helena. Since the fall of 1920 a sermon has appeared regularly on Monday in the columns of the three leading morning papers published in the diocese, *The Helena Independent, The Butte Miner, The Anaconda Standard.*

At the yearly retreat, when the printed *Course of Sermons* is distributed to the priests, the Bishop designates the priests who are to prepare the sermons of that course for publication in the press. Only one sermon is assigned to an individual priest. There are about a hundred priests in the diocese; each priest has his turn only every other year.

Five typewritten copies of the sermon to be published are sent to the diocesan chancery a month in advance of the date of publication. This gives ample time for perusal and, if necessary, for revision of the sermon. From the chancery the sermons are mailed to the newspapers with indication of the date on which they are to be released for publication.

The first year (September 1920 to September 1921) we treated Catholic Worship in general and the Sacrifice of the Mass in particular, taking Gihr on *The Holy Sacrifice of the Mass* as our general guide. This classic was selected to insure consistency of opinion and of treatment throughout the course. During the second year (1921-1922) we explained the Apostles' Creed; in the third year, 1922-1923, the Command-

ments of God and the Precepts of the Church. The Sacraments, Sacramentals, and Prayer were discussed in 1923-1924. In 1924-1925 the Apostles' Creed was treated a second time. To add the spice of variety to our preaching, lest year we gave a systematic course of instructions on the Life of Christ. During the next twelvemonth we shall preach on the Gospels of the Sundays and holidays.

The priests were directed to adapt the sermons to the mixed reading public. The sermons have invariably been outspoken, faithful and fearless statements of Catholic doctrine, position, and practice. However, they were always couched in friendly language and were not of such a nature as to give offence to those not of the household of the faith. Up to the present, no exception has been taken to any of the sermons.

From the beginning, the editors have gladly coöperated with us. They have never taken the liberty to abbreviate or in any way alter the sermons. On our part, we have tried not to impose on their willing concurrence. Our constant aim has been to limit the sermons to about thirteen hundred words.

God alone knows how many read these sermons and benefit by them. But from statements made at various times and in different places, we may gather that these sermons are widely read by Catholics and non-Catholics alike.

For years past there has been a growing movement in favor of street-preaching. In England and Canada, and also in the United States, the experiment has reached hundreds who would not go to hear a sermon from a church pulpit. But does not the sermon printed in the newspaper reach the thousands who never hear the spoken word? It is read by the professional man in his office, by the business man in his store, by the salesman on the train, by the homesteader in his lonely hut, by the sheepherder in his covered wagon, by the miner in his cabin, by the housewife in her home, by the farmer near his fireside, by the timid Nicodemus who would hesitate to cross the threshold of a Catholic church.

The printed sermon may be studied leisurely; its quotations, verified; its logic, weighed; and its convincing power take secure hold of the mind and heart of the reader.

VICTOR DAY

Helena, Montana.

IS ST. JOHN NEPOMUCENE THE MARTYR OF THE CONFESSIONAL?

The question of authenticity of the above title, on the ground that St. John Nepomucene died because he refused to reveal to King Wenceslaus of Bohemia the Queen's confessional secrets, was discussed a year ago by a Jesuit Father who wrote to the REVIEW from Bohemia (Prague), the scene of the saint's martyrdom and trial. It is also mentioned in a volume *Religious Doctrine and Practice* by Father Francis Cassilly, (Loyola University Press), "for use in Catholic High Schools", reviewed in the September issue of the REVIEW. In both cases, as in numerous current manuals of Church history, Lives of the Saints, and catechetical books the matter is stated as an historical fact.

Since historical accuracy demands that such statements, however edifying, should not be taught in our schools if it has become clear that they are merely legends, lacking in documentary evidence, it might be well for writers of popular text books to avoid repeating them.

As to this particular detail of the history of St. John, critical historians and trustworthy hagiographers like Mgr. Holweck (*Biographical Dictionary of the Saints*) have justly pointed out that, while St. John richly merited the crown of martyrdom for his defence of the rights, liberties and immunities of the Church, much like St. Thomas of Canterbury, there is no reason to say that he died because he would not consent to break the seal of the confessional.

Let me briefly state the known facts of the saint's history down to the time when the account of his death was first published in a record from the archives of the Archbishop of Prague, who witnessed the incidents, since St. John Nepomucene was his secretary and adviser in matters relating to the king's conduct. This record was first brought to light by Pubitschka in 1788, and is undoubtedly authentic.

1340 (?) John born at Pomuk (now Nepomuk), near Pilsen, Bohemia.

1373 Appointed notary to the Archiepiscopal Chancery, Prague; a year or so later he becomes protonotary.

1378 Wenceslaus, son of the Emperor Charles IV., becomes king of Bohemia.

1379 Johannes von Jentzenstein raised to the Archiepiscopal See of Prague. John appointed his secretary.

1380 John becomes pastor of the church of St. Gall, Prague.

1384 Beginning of the conflct between Archbishop Jenzenstein and King Wenceslaus on the question of the rights and immunities of the Church.

1386 Death of Queen Joanna of Bohemia.

1387 The University of Prague confers on John the degree of Doctor of Canon Law.

1389 John appointed Chairman of the Ecclesiastical Court and Vicar General of the Archdiocese. Resumption of the conflict between Archbishop Jenzenstein and Wenceslaus, in which John from now on takes an active part.

1393 Odelenus elected Abbot of the Benedictine Monastery of Kladrau. The election strongly opposed by Wenceslaus, is confirmed by the Archbishop at the instance of John, who claims that the king has no right to interfere. Wenceslaus orders the arrest of the Archbishop, his Vicar General and three other high ecclesiastical dignitaries. The Archbishop is set free; John and the others are brutally tortured by the king, who with his own hands applied lighted torches to their naked bodies, and then exacts a promise of absolute silence from them. He then orders John, his hands tied behind his back, his feet bound to his head and his mouth gagged with a block of wood, to be thrown from the Karlsbruecke into the Moldau. The sentence is carried out at 9 P. M., 20 March.

This account of John's death and the events that led up to it are taken from Archbishop Jenzenstein's Bill of Complaint against Wenceslaus, which was sent to Pope Boniface IX a few days after the tragedy.

1398 Ludulf of Sagan in his *Catalogue of the Abbots of Sagan* gives an account of John's death which agrees with the above.

Another contemporaneous witness is John of Posilge (d. 1405) in his *Chronicle of the Teutonic Knights.*

1450 Thomas Ebendorfer writes his *Chronicle of the German Emperors.* In this work we find the first trace of the story that St. John was martyred because he refused to violate the seal of confession.

1471 P. Zibek, Dean of the Collegiate Church of All Saints in Prague, brings Queen Joanna into the story. He says St. John was put to death because he refused to divulge her confession to the king.

1541 The Bohemian Chronicler Wenceslaus Hayek produces two Johns of Nepomuk, one of whom is confessor to the Queen and dies as martyr of the seal of confession in 1383, the other is Auxiliary Bishop of Prague and is put to death on acccout of the ratification of the election of Abbot Odelenus.

1670 Boleslaus Balbinus, S.J., gives the legend of St. John Nepomucene its present form. He sets 16 May, 1383 as the date of the martyrdom.

1680 The account of Balbinus is reproduced in the *Acta Sanctorum* of the Bollandists.

1721 25 June, John of Nepomuk is beatified.

1729 19 March, Bl. John of Nepomuk is canonized by Pope Benedict XIII.

1788 Pubitschka publishes for the first time Archbishop Johannes von Jenzenstein's account of the death of St. John of Nepomuk in the seventh volume of his *Chronological History of Bohemia.* (The original document is preserved in Rome.)

All attempts hitherto made to defend Hayek's theory of two Johns of Nepomuk have failed.

GEORGE METLAKE.

THE SANCTUS CANDLE AS A RUBRIC OF THE MASS.

Qu. How can you justify the answer given in the REVIEW (July number, page 87) concerning the extra candle lit before the consecration?

The answer states that the recent editions of the Missal omit the rubric concerning the so-called Sanctus candle in Tit. VIII, 6, of the "Rit. celebrandi missam", whereas in Tit. XX of the "Rubricae generales" the candle is still mentioned among the things to be prepared.

As I was under the impression that the "Additiones et Variationes" had been merely inserted in the Missal, leaving the old rubrics unchanged, even those modified by the new ones, I went to look up the latest edition of the Pustet Missal in the bookstore, and

I find no change in Tit. VIII, 6. It retains the rubric about the extra candle, the same as the old edition.

Resp. It is true that the reference to Tit. VIII, 6, is an error. Nevertheless the custom which omits the so-called Sanctus candle is authorized by a decision of the Sacred Congregation of Rites which answers the question: "*Utrum consuetudo servari possit non accendendi tertiam cereum in missis lectis a consecratione ad communionem.*" *Affirmative. 9 Jun. 1899.*" (Decreta authent. n. 4029).

THE BLESSING AFTER COMMUNION "EXTRA MISSAM".

Qu. Just before a scheduled High Mass one of the assistants, vested in surplice and stole, distributes Holy Communion to a number of parishioners, who, because of their occupations, find it more convenient to receive before the High Mass. At times the assistant only finishes giving out Holy Communion at the Epistle or Gospel of the Mass. Now the question is, Must the assistant, after returning to the high altar, where a High Mass de festo is being sung, still give the benediction, as prescribed by the rubrics, when he is giving Holy Communion "extra Missam"?

Resp. It is to be noted that anticipating the distribution of Holy Communion to the faithful attending a solemn Mass is both contrary to the spirit of the solemn function and also prohibited by a special decision of the Sacred Congregation of Rites. A dubium—

An Sacerdos sacris vestibus Sacrificii indutus possit administrare S. Communionem, data rationabili causa, ante vel post Missam sollemnem aut cantatam—sicuti permittitur ante vel post Missam privatam?

was answered by *Negative* (*Decr. auth.*, 4177, n. 3), 19 January, 1906.

Since it may happen, however, that others, who have been unable to communicate at an earlier Mass, or who are actually attending a private Mass in a side-chapel where they find no tabernacle, wish to be communicated from the high altar just before the solemn functions are to begin there, the question arises whether or not the priest distributing Holy Communion (not the celebrant of the Solemn Mass) should, after he replaces

the ciborium in the tabernacle of the altar at which the sacred functions are already begun, give the Blessing prescribed for the communicants. We think *not*. For, although the law is plain that—

> Benedictio (post communionem extra Missam) semper danda est, unico excepto casu quando datur immediate ante vel post missam defunctorum—(*Decr. auth.*, 3792, 10, 30 August, 1892)—

the general law of the liturgy forbids any public interruption or distracting interference with the solemn ritual at the high altar. Hence the Ceremonial prescribes that the Blessed Sacrament be removed "ad aliud altare, ne propterea ritus et ordo ceremoniarum qui in Missa solemni servandus est turbetur." (*Caerem. Episc.*, I., 12, n. 8).

PRAYERS AT THE END OF MASS.

Qu. At times priests, after reciting the prescribed prayers concluding the Low Mass, add short prayers for some special intention. Does such addition come under the prohibition not to add anything to indulgenced prayers of the Church under penalty of forfeiting the indulgence? Some also change the form of the prescribed prayers.

Resp. What the canon, speaking of additions to indulgenced prayers, forbids is not the saying of prayers besides and after the indulgenced prayer, but such additions as would affect the prescribed form of the prayer. Changes by way of varying translations of the same (Latin) form are not changes in this sense and hence do not alter the prayer.

Criticisms and Notes

THE SACRIFICE OF THE NEW LAW. By J. Brodie Brosnan, M.A., O.B.E. Burns, Oates and Washbourne, London. 1926.

Father Brosnan maintains, with the late Father Swaby,[1] and Abbot Vonier,[2] that there was a complete sacrifice in the Supper. But they all three leave the beaten way of theological speculation and enter upon a new way. The Supper is a complete sacrifice, not in virtue of a mystic immolation or a moral immolation of the Victim, but as being a "relative mode" of the Sacrifice of Calvary, or the "sacramental" expression thereof. Hitherto theologians have kept the element of destruction in their notion and definition of sacrifice. The three writers above named, in their explanation of the Sacrifice offered in the Supper, leave it out altogether. And yet Bellarmine declares that "All things whatever that are called sacrifices in Scripture had necessarily to be destroyed"; [3] and Outram, that sacrifice, in the view of the Jews, "may be defined as an offering consumed in due ritual form"; [4] and long before them, St. Augustine: "To be immolated is to die for God. The word is borrowed from the ritual of sacrifice. Whatever is sacrificed is slain for God." [5] In vain will you cite against this the case of Melchisedech, for we know not how his sacrifice was offered; or that of the emissary goat, for whatever became of it when sent into the wilderness, the other goat offered at the same time was certainly "slain for God", as St. Augustine has it, and so the sacrifice was consummated. It is surely a black mark against any theory of the sacrifice offered in the Supper that it should run counter to the Scriptural and received notion of sacrifice.

What is meant by saying that the Supper is a "relative mode" of the Sacrifice of Calvary? Such words serve but to darken counsel. The Sacrifice of Calvary was consummated on the Cross. It did not yet exist when Our Lord offered Himself in the Supper. What doesn't exist can't have a mode. *Prius est esse quam esse tale,* to quote the old Scholastic saw. A thing must be before it can have this or that mode of being. In the Mass, indeed, which continues the Sacrifice consummated on the Cross, that Sacrifice has a different mode of being, a different manner of offering. And yet not even

[1] *The Last Supper and Calvary.*
[2] *A Key to the Doctrine of the Eucharist.*
[3] *De Missa,* lib. 1, c. 2.
[4] *De Sacrificiis,* p. 82.
[5] Serm. 299, n. 3.

the Mass is correctly described as a "relative mode" of the Sacrifice of Calvary, but rather as the Sacrifice of Calvary itself offered up after a different mode. Sacrifice is not a "mode" but an "action", and the action of Our Lord's Sacrifice of Himself which was put forth in the Supper and yielded its harvest of blood on the Cross, is still operative, though after a different manner, in the Mass. It must never be forgotten that it is the Mass, not the Supper, that the Council of Trent declares to be different from the Sacrifice of the Cross, "only in the manner of offering".

According to the overwhelming majority of the Fathers who spoke upon the subject at Trent, the Supper was but the beginning, that is the ritual offering, of the Sacrifice consummated on Calvary. It could not, therefore, be said to differ in the manner of offering from that Sacrifice, because it was not itself a complete sacrifice, and because the beginning of an action or work does not differ from the action or work but is part of it, as the point from which a line begins is part of the line, and the exordium part of a discourse.

The Council of Trent has declared that Our Lord made the sacrificial offering of Himself in the Supper, without defining the character of that offering. But Our Lord Himself has defined it from the first. He had come into the world to take away the sins of the world, and in the Supper He made His sacrificial offering for sin. "This is My Blood of the New Testament which shall be shed for many unto the remission of sins"—Matt. 26:28; or, as St. Luke has it: "This is the chalice of the New Testament in My Blood, which shall be (or is) shed for you"—22:20; or again, St. Paul, "This chalice is the New Testament in My Blood; this do ye as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, or drink the chalice, you shall show forth the death of the Lord until He come"—1 Cor. 11:25, 26. Our Lord, then, had His death before Him at that moment, and He was pledging Himself in the chalice of His own Blood to shed that Blood to the last drop upon the Cross. Is it not plain that He was here, as Priest according to the order of Melchisedech, making His One Offering for the sins of the world? And is it not equally plain that this One Offering for sin had to be consummated on the Cross, seeing that it was on the Cross His Blood was actually shed, and the chalice drained to the dregs? Later, in the garden, He prayed the Father that the chalice might pass from Him. As man He prayed; as man He was to suffer; and as man, in Him too, the spirit was willing but the flesh was weak. He had, however, already in the Supper, offered His death; had pledged Himself in the chalice, the New Testament in His Blood, to die on the Cross for the sins of the world; there could be no drawing back; the pledge had to be

fulfilled. He was the predestined Victim; the Lamb slain from the foundation of the world; and nothing short of the actual shedding of the Blood, of the actual slaying, could redeem the world. The Testament made in the Supper would have been of no effect, as St. Paul pointedly argues, without the death of the Testator. Therefore is the Supper, by the will of the Testator, indissolubly bound up with the Cross in the One Sacrifice for the sins of the world, begun in the Supper, consummated on the Cross, continued in the Mass. What God hath joined together let no man put asunder.

It was inevitable that anyone attempting to separate the two, and make the Supper a sacrifice complete in itself, as the author of this book does, should come to grief. If the Supper were a complete sacrifice, it being Our Lord's Offering for the sins of the world, the world would then and there have been redeemed, and the Sacrifice of the Cross would have been superfluous. Again, if there was a complete sacrifice in the Supper, and a complete sacrifice on Calvary, were there not two sacrifices? But this is to contradict St. Paul, who affirms and rings the changes on the affirmation, that Christ was offered once, and by one oblation perfected forever them that are sanctified. True, the author insists elsewhere that the Supper and the Cross are one and the same sacrifice; "The Cross", he says on page 188, "being identical with the Supper as a sacrifice". But this is only to quibble with words, or to contradict what is said on page 104; "While allowing that the question is confessedly an open one, this book adheres to the view that the Last Supper was a complete sacrifice". That is to say, it was, and it wasn't. In the following sentence the contradiction is palpable: "Christ being one and the same Priest at the Supper and on the Cross, and His sacrificial priestly action being numerically one and the same in both, it follows that Christ exercised not the Aaronic priesthood, but that of Melchisedech on the Cross" (p. 188). But does it not follow also that the sacrifice which He thus offered as Priest after the order of Melchisedech, and continued to offer on the Cross, is numerically one complete sacrifice? In its essence, sacrifice is not a "mode" whether "relative" or "absolute", but an action, and where the "sacrificial priestly action" is "numerically one and the same", there the sacrifice is numerically one and the same. Two is two, and one is one; and two complete sacrifices can no more be one sacrifice than the East can be the West.

> Oh, East is East, and West is West, and never the twain shall meet.

The author of this book says he is following Catholic tradition. That is precisely what he is not doing. He is but trying to bolster up the idea first broached by a handful of theologians and bishops

at the Council of Trent that there was a complete sacrifice in the Supper. It is true that this idea or theory has since had a great vogue in the schools; but so far from being in accord with Catholic tradition, it runs directly counter to it. Catholic tradition makes Holy Mass the continuation of the Sacrifice of Calvary; this view makes it the continuation of a complete sacrifice that is supposed to have been offered in the Supper; a complete sacrifice which has to be other than the Sacrifice of Calvary, else is the Sacrifice of Calvary itself the complete sacrifice offered in the Supper.

It is worth while bringing this point out clearly, for it clinches the matter. If the sacrifice offered in the Supper was complete, it could not have been the Sacrifice of Calvary, for that was completed on the Cross. How then can the Mass be the continuation of the Sacrifice of Calvary, seeing that we offer in the Mass what Our Lord first offered in the Supper?

Catholic tradition makes the Passion of the Lord the sacrifice that we offer; this view makes our sacrifice the continuation of a complete sacrifice which was not at all the liturgical offering of the Passion, that is, of the sacrifice consummated on the Cross. Catholic tradition makes the sacrifice that we offer for our dear departed ones to be the Sacrifice of our Ransom; the view championed by the author of this book makes it to be a "relative mode" of that sacrifice. What would the great Augustine say of the one who should interpret him to mean that it was a "relative mode" of the Sacrifice of our Ransom that was offered for the soul of his mother? Of course he would say: "I wrote down in my Confessions that the Sacrifice of our Ransom was offered for the soul of my mother, and I meant what I wrote."

Lastly, Catholic tradition as voiced by the Council of Trent, makes the Mass to be essentially the same as the Sacrifice of the Cross, the only difference being in the manner of offering; this view makes it to be essentially a relative mode of that sacrifice, that is, it confounds the mode with the sacrifice, the accidental determination with the essence and substance. In affirming the identity of the Mass with the Sacrifice of the Cross, the Council stresses the essential elements, the substance and essence; and by putting "only" before "manner of offering", gives us to understand that this is not essential. This view, on the other hand, stresses the "mode" or "manner of offering", thus giving us to understand that it is the essential element in the Mass.

The author thinks St. Thomas bears him out in making the Supper a complete sacrifice. But does he interpret St. Thomas rightly? Here, in a nutshell, and in his own words, is the teaching of the Angelic Doctor: "Ours is not other than the Sacrifice which Christ

offered". Had he believed that Christ offered two complete sacrifices, he should have told us which of the two he meant. But there is and can be no question of his meaning: he knew of one only, even as St. Paul knows of but one. The subtlety that makes of "the Sacrifice which Christ offered" two complete sacrifices, and then turns round and tells you the two are one, was foreign to his way of thinking and speaking.

St. Augustine says the Mass is the Sacrifice of our Ransom. St. Thomas also says it is, but adds that it is likewise the commemoration of it. The Catholic Church says the same thing in the prayers which she puts into our mouths in the very act of offering the Mass. Let us hold the form of sound words; let us stand by the Catholic tradition.

The writer of *The Sacrifice of the New Law* builds the argument of his book on the following definition of sacrifice which he cites from the "Schema reformatum" of Trent (1552): "Now it is clear that an eternal thing consecrated by the mystical operation of a priest and offered to God has rightly been called a sacrifice." He forgets that this Schema of 1552 was set aside and the one which to-day forms the prelude to the Canons put in place of it when the question was finally passed upon ten years later, 17 September, 1562. And rightly was this definition set aside. Those who framed it apparently overlooked the fact that God Himself has revealed to us what is to be offered in sacrifice and how. Of course you can prove the Supper to be a complete sacrifice by this definition. But so you can prove to be a sacrifice any external thing which a priest may mystically consecrate and offer to God. In later definitions the element of destruction is whittled down into quasi-destruction or equivalent destruction; in this one it does not appear at all. But our conception of the supreme act of public worship must be founded on the Scriptures, where every living thing offered in sacrifice is immolated, or, as St. Augustine has it, "slain unto God".

The Mystery of Faith which is the Mass we know to be a sacrifice by the light of faith. In seeking our explanation of it we have to go by the analogy of faith, the correspondence between the type in the Old Testament and the antitype in the New. The coming event cast its shadow before, and that shadow is plainly discernible in the Old Testament sin offering, for its antitype is the New Testament "one oblation" for the sins of the world. Every victim for sin in the olden time had first to be consecrated and offered, then slain, and last of all the blood had to be handed over to God in the holy place. So Our Lord, as Priest according to the order of Melchisedech, first consecrated and offered Himself to God the Father in the Supper, was slain on Calvary by the sinners of the world, and now

His Blood is handed over to God in the Christian sanctuary as the Price of our Ransom. This is the Mass. For, to conclude with the words of St. Thomas, which will be found on page 96 of my book, "Christ by One Sacrifice cleansed forever them that are sanctified. . . . And if it be objected to this that we offer daily, I reply that we do not offer other than that which Christ offered for us, namely, His Blood. Hence ours is not another sacrifice, but is the commemoration of that Sacrifice which Christ offered, as we read in Luke 22: 19, 'This do for a commemoration of Me'."

ALEXANDER MACDONALD.

DE UNIONE HYPOSTATICA—P. Dominicus Mingoja O.P., S T.Lr. Casa Editrice Libraria Francesco Battiato, Catania, Sicily. Pp. xi–394

Lovers of good works in sacred sciences will welcome Father Mingoja's recent contribution to theological literature, a doctrinal exposé of the Hypostatic Union. To divinity students, who must imbibe sacred lore from pure streams, and especially to priests and professors, who realize their obligation to be always correct in the ministry of the word, the volume will be found extremely useful when dealing with any phase of the Incarnation.

The treatment which the learned Dominican of the Sicilian Province has given to his theme is splendid in every way. It is a scholarly treatise on the great mystery of divine mercy, a treatise which compares very favorably with the best works of its kind in general merits, besides being endowed with a peculiar attractiveness all its own, making it doubly inviting to the reader. This is due principally, we think, to the fact that the author, a highly trained and reliable theologian, is possessed of that rare art of a direct and clear exposition. He presents his well-digested matter in a Latin, which though plain and easy enough for the average reader of that language, savors of classical elegance and dignity.

As for the doctrine contained in the book, it will suffice to say that the author is a faithful disciple of St. Thomas Aquinas, a sincere and honest expounder, both in the philosophical as well as in the theological aspects of his work, of the angelical Master's pure and genuine teachings as we have them consecrated in the pages of the *Summa Theologica*, and in his minor writings. Even when dealing with certain theories impugning the sacred mystery of Divine Incarnation, which did not exist in their present form in St. Thomas' age, Father Mingoja finds the most effective reply to them in the solid doctrine and in the unerring and genial principles left to the Church and to Christian philosophy by his saintly confrère.

Notwithstanding this reverence for the Master, Father Mingoja, with a scholar's instinct, had the good judgment to garner the viewpoints of other theologians. In gathering his material, the author amply availed himself of the best ancient and recent writings on the subject. In his interpretation of the doctrine of St. Thomas, he was careful, however, to give his judicious assent only to opinions in evident harmony with the genuine text of the holy Doctor's writings. He stands on solid ground, when in defence of his conclusions, he quotes St. Thomas' own words.

In brief, Father Mingoja's book well deserves every commendation, certainly for its doctrine and diction, and even for its material arrangement. The format is practical and pleasing, the credit for which must largely go to the excellent printing firm that handled his book.

We are gratified that Father Mingoja has employed his talents to enrich our doctrinal literature with so worth-while a contribution. Confident that this venture will establish his reputation in the theological world, we express the friendly hope that he, stealing a little time now and then from the arduous labors attached to his office of Dominican Prior, would prepare for us other works of this nature.

C. I. C.

THE CATHOLIC TRADITION IN ENGLISH LITERATURE. Edited by George Carver, Assistant Professor of English, The University of Pittsburg. Doubleday, Page & Co., Garden City, New York. 1926. xv–467.

This collection of verse—there are only a very few prose selections—serves the double purpose of an anthology of Catholic poetry and a loosely linked chain bearing the Catholic Tradition along the course of English literature. As an anthology it is fairly representative of types and forms of poetical thought and sentiment across the centuries from Geoffrey Chaucer to Joyce Kilmer. The compiling of such a collection of necessity leaves much latitude to literary taste and poetical discernment. Some readers may wonder why certain of their favorite authors and selections have been left out: others why space is given to poems better than which both as to matter and form might easily have been substituted. All this goes without saying. Taking them by broad and long, the selections made are sufficiently representative so that readers who desire to have a handy collection of Catholic poetry compiled from the several ages of English literature will find what they are looking for in the volume. This, however, is not the main purpose of the book which is, as the author declares, to put before the student in con-

venient form something of the tradition for which Catholic literature in English stands in order that he may by learning to know it the better be brought closer to the Way, the Truth and the Life. The average manuals of English Literature generally present the subject as so dominated by Protestant tradition that only a very few names of Catholic writers, and those of uncertain loyalty to the faith, are mentioned. It is good therefore to have a book that brings together so long a list of Catholic poets—almost fifty—as to convince one that there does really run through English literature what may be truly called a "Catholic Tradition". In furnishing the accumulative evidence of this fact Professor Carver has done a meritorious work.

PRESENT DAY THINKERS AND THE NEW SCHOLASTICISM. An International Symposium. Edited and augmented by John S. Zybura, Ph. D. With an Introduction by the Very Rev. John Cavanaugh, C.S.C., D.D., President Emeritus of Notre Dame University. B. Herder Book Co., St. Louis, London. 1926. Pp. xviii-543.

The German savant Dubois Raymond enumerates seven "world-riddles"—*die sieben Welträthsel.* Just why seven and not seventy times seven, he does not say. Probably because seven is a highly significant figure. There are seven days in the week, seven planets in the sky, and seven wonders on the earth. Anyhow, since the number is not exhaustive we may add an eighth. It is this. How is it that there has lived in the world of the mind a system of philosophy hoary with the age of twenty hundred years—a system which was established by one of the profoundest of the world's thinkers, Aristotle, and which such giants as Augustine, Anselm, Aquinas, Bonaventure, Roger Bacon, Duns Scotus, Suarez, to say nothing of the countless other hardly less able builders of thought who have labored to develop and adapt it—why a philosophy so venerable in its origin, so honorable in its following, should exist in the republic of the mind for the past four centuries almost unknown and practically ignored by outside thinkers? Here is a world-riddle that challenges the most astute of guessers.

Answers to it more or less vague and unsatisfying have, it is true, been frequently proposed. And indeed such answers may be said to float habitually in the consciousness of the adherents of the system, but hardly at all do they come to the threshold in the case of the learned world at large. Is there a philosophy really deserving the name actually living in our Catholic schools and literature? Whether there be or not, non-Catholics as a rule neither know nor care. Perhaps we have a philosophy, but it is sure to be medieval, behind the

times in science, and couched in the language of a by-gone age. Take it by broad and long, this seems to be the non-Catholic attitude. *Seems* to be; but is it so really? And if so, why? Is the reason outside the system or in the system itself? Or is it partly within, partly without?

To reach an all-around satisfactory solution of this problem, Dr. Zybura adopted a method which *a priori* seems to be the best possible and which as a fact is confirmed by the verdicts accumulated in the book at hand. He framed a questionnaire comprising the following points: Present attitude of non-Scholastic thinkers toward Scholastic and Neo-Scholastic philosophy; reasons for the unfriendliness or indifference toward it—whether they are to be found in the content, or method, or other aspects of that philosophy; the contributions which it can make toward the solution of contemporary problems; present prospects for a *rapprochement* between it and other currents of presentday thought; the means to be used for bringing about a better understanding and closer coöperation in the domain of philosophy (p. viii).

This questionnaire he submitted to sixty-five professors of philosophy in the leading universities of the United States, Great Britain and Canada. Thirty-three of that number returned answers for publication. The others admitted that insufficient knowledge disqualified them from expressing an opinion on the points proposed to them. The answers received for publication are given in their original form in the present volume, and are followed by an objective analysis and a luminous summary under the headings of "Commendation", "Counsels", "Criticisms". For the learned professors as a matter of fact admit that Scholasticism, old and new, does contain commendable elements and aspects. They express themselves with candor, welcoming at the same time certain signs of a *rapprochement* between non-Scholastic and Scholastic thinkers, though the professors are no less frank in pointing out what they consider to be faults in the system and in its past and present adherents—shortcomings to which they attribute the breach between the older and the younger forms of thought. The answers together with the author's digest of them constitute the first part of the volume.

In order to present the domestic solution of the problem, eminent Neo-Scholastics of various countries, notably the United States, England, Germany, Italy, France (Spain is not represented), were asked to contribute papers on the nature, aims and methods of the New Scholasticism, its attitude toward modern and contemporary thought; and on the progress of the movement in their respective countries since the issuance of the encyclical *Aeterni Patris*. These contributions, translated faithfully into limpid English, constitute the second part of the book.

The outstanding objections which modern thinkers find against Scholasticism are chiefly: 1. that it has been superseded by modern philosophy; 2. that it speaks in a tongue and style ill-understood or appreciated by contemporary thinkers. Dr. Zybura takes hold of these difficulties in the only direct and convincing fashion, namely, the historical. He penetrates profoundly into the history of Scholasticism during the period of transition, and with facts and arguments derived from non-Scholastic as well as Scholastic sources he establishes the thesis that the partial and temporary decline of Scholasticism during the Renaissance and the Reformation period is to be attributed not to some flaw in the system itself, but to causes quite extraneous, in fact contrary, to its essence and spirit; it was not the genuine Scholasticism of the thirteenth century that was put to the test and superseded, but a decadent semblance thereof; throughout the entire period the causes of decay left intact and sound the vital parts, the great organic doctrines of Scholastic philosophy (p. 464).

Now between "the vital parts" of the great organic doctrines of Scholastic philosophy and the discoveries of modern science there is not only no contradiction, but on the contrary a remarkable accord and assimilative adaptability. To effectuate this accord and assimilation is one of the main endeavors of the Neo-Scholastic movement. That the efforts are meeting with a fair measure of success is patent to those who are at all acquainted with recent Scholastic literature, expository, periodical, and didactic.

On the other hand, the deeper and wider study of the great Scholastics which is now being pursued by the eminent scholars cited by Dr. Zybura is revealing the fact that even medieval science was by no means as backward as is generally asserted. Non-Catholic writers have all along until rather recently exaggerated the darkness of the Middle Ages and the transitional period, just as they have been wont tc exaggerate the immorality of the clergy and the monks. It must be confessed, however, that Scholastics themselves are in no small degree responsible for the breach between themselves and their separated brethren. They have held themselves habitually aloof and have made insufficient effort to meet and discuss the world problems of philosophy in a language and form understood by the modern age. Conscious of their own strength in the possession of truth, they have not only kept aloof from converse with non-Scholastic thinkers but have frequently misjudged or misinterpreted modern systems through prejudice or lack of information. *Fas est et ab hoste doceri*—whether the teaching be positive or negative: learning what to believe as well as what not to do. Scholastics like Gemelli in Italy, Maréchal in Belgium and France, Grabmann in Germany, to mention but a few names, are doing splendid work to make the New Scholasticism better

understood by the modern mind. To the work accomplished by these Europeans it is gratifying to be able to add that which is embodied in the present volume, which will undoubtedly do more to enlighten the English-speaking world on the nature and ideals of Catholic philosophy than any single work hitherto published. Such at least is its inherent potentiality. Whether its possibilities are to be actualized or not will depend largely on the interest taken in the work by Catholic students themselves—professional students in the first place, but likewise the great body of the clergy whom it should stimulate to renew their interest in philosophical studies.

A GRAMMAR OF PLAINSONG. By a Benedictine of Stanbrook. Stanbrook Abbey, Worcester, 1926.

This very valuable little book was first issued in 1905. It is what its title implies—a clear, concise statement of the principles underlying the method of rendering the Church's ancient melodies, made so justly celebrated by the Benedictines of Solesmes. It is a text book to be explained and developed by a teacher. Within a compass of one hundred and twenty-four pages will be found an excellent résumé of all that is needed in the way of theory for an intelligent grasp of the artistic and liturgical principles necessary as a foundation for the correct singing of Gregorian Chant. A cursory perusal of the various chapters will serve to convince any teacher that he has here an authentic, well-written exposition of Benedictine theory. The authoress in the Foreword makes acknowledgment of "invaluable assistance" given by Dom Mocquereau, O.S.B., and by the Rev. H. Bewerunge.

The new edition has been brought up to date. The chapters on Psalmody and on the Liturgical Recitatives, for instance, as well as the numerous musical examples scattered throughout the work, have been made to conform to the Vatican Edition. Three new chapters have been added to the book as it appeared in 1905: one on "the Aim of Church Music"; one entitled "Hints on Execution"; and one on "The Voice". No better text book could be put in the hands of a class.

ALONG THE MISSION TRAIL. III. IN NEW GUINEA. By Bruno Hagspiel, S.V.D. Mission Press, S.V.D., Techny, Illinois. 1926. Pp. 270

Father Hagspiel at the Techny College of the Society of the Divine Word has made an enviable record in the literature of missionary travel by his two volumes on the Philippines and the East

Indian Netherlands. This third book leads the reader along the Mission Trail in the islands of the Malayan Archipelago, north of Australia, to which country the civil mandate was awarded as the result of the great war, by agreements in 1919. The present Aposolic Vicar of East New Guinea, Bishop Francis Wolf, contributor of the Foreword to Fr. Hagspiel's highly interesting story, had been on the Togo Mission in West Africa before he received the summons to the bishopric of the New Guinea territory. With the knowledge of an observer who is taught by past experience in kindred fields the Bishop tells of the valuable services rendered to himself by Father Hagspiel's accurate and thoughtful analysis of missionary conditions, in the district which he was to govern as a spiritual head, and in large measure as a leader there of colonization and mental culture.

While the author writes as a traveller who describes what he saw, and who estimates values from the point of view of a missionary laboring for the conversion of the natives to Christianity, his story abounds in details of distinct importance to the student of religious and cultural history. The account of the ethnology, geography, and climatic conditions serves as a ready means of advancing the solution of those difficult problems to which recently attention has been called as confronting the missionary unfamiliar with the science of anthropology. It is now generally admitted that the conversion of the native pagan races has been in many cases delayed through ignorance of racial peculiarities and predispositions which the new missionary is not sufficiently prepared to meet or cope with. Father Hagspiel takes occasion to enter into these problems.

In the present case he points out the unique characteristics of the New Guinea missions. The correctness of his diagnosis is vouched for by actual results within the last thirty years. These are exceedingly interesting to the colonist from the economic point of view. What has been slowly realized in our efforts to domesticate alien races with barbaric or semi-barbaric traditions, by the civilizing methods of agriculture, art and letters, has been effected in a comparatively short time by a study of the native genius not only as exhibited in their language and habits, but also as indicated by their own concepts of religion and conscience.

In this way our author makes a considerable contribution to science. Scientists here will find a vast array of material for research and exploration. Examples are drawn from the study of plant life, ornithology, entomology, and various branches of geological investigation. This is a field in which the Fathers of the Society of the Divine Word have for years rendered signal service under the leadership of Father William Schmidt, through his journal *Anthropos* and other kindred works.

Along the Mission Trail in New Guinea will entertain in a most delightful way by its travelogue style and character, but it is likewise a text book for the missionary student and priest who, whether by preaching and catechizing, or by writing, work for the conversion of the people who live in the shadow of death. The latter are to be found in our own land as often as in the islands of Malay, some of which are now entirely Catholic through the influence of the Fathers of the Divine Word. The modest price of these well printed, illustrated and solidly bound volumes ($1.25), invites their introduction into even the most economical library.

THE SPIRIT OF THE LITURGY. Translated from the Italian of Abbot Emmanuele Caronti, O.S.B., by Virgil Michel, O.S.B., St John's Abbey, Collegeville, Minn. The Liturgical Press. 1926. Pp. 126.

Our monastic Orders in the United States are gradually returning to the adoption of the special function in the Catholic life of the Church which has characterized their career and purpose in the countries of their origin. Hitherto the missionary spirit here has stressed devotion to the apostolic work of preaching, the organization of schools and parishes, which placed the real academic and literary services in a subordinate position. The revival has been most notable among the sons of St. Francis, if literary effort be made the chief standard of comparison. But there is a heritage which the Benedictines have made their own in the field of interpretation of the liturgy. The spirit of the Catholic liturgy is perhaps the strongest force operating to vindicate the necessity and benefits of the Church to regulate the spiritual life as the State regulates the civic or external life of the country. A priest who says Mass devoutly, preaches far more powerfully than the missionary who relies on pulpit oratory for propagating the Kingdom of Christ. In fact, the best preaching is nullified in its results by any manifestation of irreverence in the sanctuary, even if it be only the altar boy or the sexton who show it, since the servant's conduct is a pretty sound indicator of the master's disposition.

For this reason the design of creating a "Popular Liturgical Library" undertaken by the Benedictine Fathers at their monastery in Collegeville, is to be hailed as a symptom of progress, as advancing the interests of the Church in America. Thus far we have two modest productions that introduce us into the liturgical life of the Church. Both are translations. The first was Dom Beauduin's exposition, written chiefly for clerics or special students. The present volume is more popular in its form of treatment. Both pamphlets aim at showing how essential ceremonial is in the public worship of God, and in what it consists as a devotional element.

But the chief value of the work, especially in the exposition by Dom Caronti, seems to us to lie in the demonstration that the liturgical spirit is a rule of practical daily life for the faithful. The author points out the educational value of liturgical observance and how far it is from creating formalism, seeing that it destroys artificial externalism and deepens the sentiment of piety. The Eucharistic Congress has given a good illustration of this fact in the universal manifestation of that deep and spontaneous reverence on the part of our people when in presence of the Holy Eucharist. A sympathetic non-Catholic observer admiringly emphasized this fact, but noticed that it was more manifest in the simple layfolk than in the clergy. It may hurt our vanity to have to listen to such criticism as appeared in *The Outlook* (5 July, 1926) by one who spoke with a kindly spirit and capable; but it were well to heed the lesson. Publications like the *Spirit of the Liturgy* will help the cleric to realize the worth of ceremonial devoutly performed, as the incense smoke that indicates reverence for God's Presence, which itself is the fire that illumines and warms and transforms.

CHURCH HISTORIANS. Including papers on Eusebius, Orosius, St. Bede the Venerable, Ordericus Vitalis, Las Casas, Baronius, Bollandus, Muratori, Muehler, Lingard, Hergenroether, Janssen, Denifle, Ludwig von Pastor. With a foreword and index by Peter Guilday, Ph.D. P. J. Kenedy & Sons, New York. 1926. Pp. vi–430.

Many of us in this country looking across the ocean and seeing our Catholic brethren in England come together—say for a summer's week—to discuss problems of the mind or the faith; and knowing, as we have been taught to expect, that the outcome of their deliberations is going to be an interesting volume of well-prepared essays, we sometimes wish that like fruits might result from the conventions of our own learned organizations. The fulfilment of such a desire is realized in the book before us. And it is fulfilled in a kind and a degree that transcend any suggestion of comparison with the doings of our transatlantic brethren. The volume embodies the results of the work that culminated in the meeting of the Catholic Historical Association at Ann Harbor during the closing days of last December. The papers read at the five previous conventions of the Association were for the most part published in the *Catholic Historical Review,* where they elicited a wide interest. It was thought that a still wider interest might be awakened by issuing the papers read at Ann Harbor in a unified collection. It was a happy thought, especially in view of the fact that the series of essays places within easy reach, not only of professional students but of the educated public generally, information regarding the great original workers in the field of

history — knowledge otherwise attainable only by prolonged and laborious personal research. The list of papers covers, as the title of the book indicates, studies of the leading historiographers who have lived and delved in the soul of ecclesiastical history from Eusebius in the fourth to Ludwig von Pastor in the twentieth century. These essays reflect in their content and spirit the ideal that should inspire every Catholic historian—loyalty to truth wheresoever discovered, irrespective of every personal feeling or party bias; a spirit which, realized in the life and work of the original characters portrayed, is reflected in the portraits themselves which are wrought by the present group of delineators. There are fourteen studies in all and each bears on its surface traits of sound judgment, just discrimination, and transparent candor. Not the least valuable feature of the collection is the bibliographical apparatus attached to the individual essays and opening out to the reader a wider range of allied facts and general culture. The work is unique. It is a valuable contribution to our not too copious historiographical literature and it marks a fresh stage in the movement toward a higher plane of historical research and writing, a movement which Dr. Guilday, the editor of the series, has done and is doing so much to advance.

CHRIST AND THE CATHOLIC COLLEGE. By Maurice S. Sheehy. New York. Joseph F. Wagner, Inc. 1926. Pp. ix, 102.

A good examination of conscience is a healthy sign in the spiritual life. It is encouragng, therefore, to see that many of our colleges have been asking themselves how well they are caring for their students. The Notre Dame survey was perhaps the first attempt to assess, in a systematic way, the college's effect on the spiritual welfare of its students.

The author of the present work has attempted to do this on an even larger scale. Fr. Sheehy secured the coöperation of a number of Catholic colleges; and then he submitted to the students of these institutions a careful questionnaire covering their religious life and the effect of the college on it. The work was originally undertaken as a dissertation for the Master of Arts degree at the Catholic University of America; but the subject was found to be so generally interesting that Fr. Sheehy published his results briefly in THE ECCLESIASTICAL REVIEW and now he has given them more fully in book form.

A reading of the book leaves one with the comforting assurance that the Catholic college is succeeding in its high mission. How comforting, for instance, to know that these boys reported an increase of sixfold in the frequency of their Communions since going

to college! Forty per cent reported an improvement in their personal purity and forty per cent found that the college had "worked a decided improvement" in their truthfulness.

No one would expect a frank survey of this sort to be all rosy. It gives one pause, for instance, to read that thirteen per cent of the men took their first drink at a Catholic college, or that nineteen per cent had become less pure. Facts such as these simply mean that, great as is the work of our colleges, there is always room for improvement. The zealous priest will both be comforted at the great good wrought and spurred on to greater efforts at the thought of the work yet to be done.

Fr. Sheehy's style is always easy. At times it is conversational. He is an optimist who soon communicates to the reader his own faith in the possibilities of the small college. One sometimes regrets that more complete statistics are not given. But that is a minor defect in a most entertaining and enlightening book.

LEHRBUCH DER KATHOLISCHEN RELIGION fuer die Oberen Klassen hoeherer Lehranstalten. Von Prof. Dr. B. von Capitaine. Zweiter Theil: Kirchengeschichte. Sechste bis achte Auflage. Koeln, 1921. Verlag und Druck von J. P. Bachem. Pp. 232.

Although as a rule the REVIEW does not take account of books as belated as is the present publication, an exception is made in its favor: first, because of its superior merit, and secondly because the backward economic conditions in Germany probably impeded its earlier transmission.

The book occupies a place in an organized course of religious instruction which, besides the present section on ecclesiastical history, comprises portions on Apologetics, Dogma, and Moral, respectively. It covers the entire range of Christian history from the foundation of the Church down to 1914. There are many other manuals traversing the same ground—some even in English translation. There are however few, if any, that succeed in encompassing so large a field without marked indications of scrappiness and indexicality. The author is admirably successful in being brief without being obscure. Little that ought to be in a school book is left out, yet the style has not suffered from the condensing process. The logical sequence of exposition keeps equal step with the temporal succession of events. The material is arranged and typographically disposed with an eye to didactic effect; albeit the poverty of the Fatherland is betrayed by the inferior quality of paper. The fact that the book had reached its eighth edition five years ago reflects the favor with which it has been received in a country so well provided with instructional literature as is Germany.

Literary Chat

Amongst the recent publications issued by the Società Editrice, "Vita e Pensiero", Milano, two merit special attention. *Gesù nella Storia,* by Leo Tondelli, and *Il Sillabario del Cristianismo,* by Monsignor Francesco Olgiatti. The former embodies a critical study of the Gospels, with a view to penetrate into the mind of Christ in order to understand His own thought of Himself, of His Messianic mission and the hopes which He cherished and strove to realize. The outstanding topics discussed are: 1. the mission to the whole world assigned by Christ to His Apostles; 2. the Redemption as conceived by Christ; 3. criticism and the institution of the Eucharist; 4. the doctrine of the Trinity; 5. the Figure of Jesus as presented by the Synoptics and by the Fourth Gospel; 6. the title "Son of God" and Christ's declaration before the Sanhedrim.

The subjects are treated in a manner at once scholarly and penetrating. These qualities, however, are still more vividly reflected in the discussion of the difficulties suggested by the Parousia. This chapter alone would establish Dr. Tondelli's right to a high place in the ranks of Biblical criticism.

In the *Sillabario del Cristianismo,* Monsignor Francesco Olgiatti (who, by the way, has been previously introduced in these pages by a review of his *Key to the Summa*) constructs an epitome of Christian doctrine and life which, while brief enough to deserve the modest title *Syllabus,* is ample enough to be perfectly clear, and attractive enough to interest the average intelligent reader.

Starting with the problem of life, Professor Olgiatti analyzes the content of Christian truth and practice as it embodies man's elevation to the supernatural order by divine grace; the Fall; the reëlevation through the at first promised and then fulfilled Redemption; and the sequent truths and instruments of salvation, on to the termination of the present and the beginning of the future life. Three features are markedly prominent: 1. the lucid and interesting exposition of the individual subjects; 2. the suggestive synopsis with which each chapter closes; 3. the unity that pervades the fifteen chapters and focuses them all on the idea *unica, centrale, viva;* i. e. man's elevation to the supernatural order, his adoptive filiation, and his destined, though conditioned, union with God. Priests who read Italian will find in this *Sillabario* a treasury of material available for catechetical instructions.

The Società Editrice has issued a brochure entitled *La Mortalità dei Missionari* (p. 62) in which the compilers, Drs. Boldrini and Uggè, both of the Catholic University of Milan, have set down the results of long and wide investigation into the vital statistics of missionaries laboring in foreign fields. It appears amongst other findings that (1) the mortality of these heroes of the cross is greater than that of the contemporary males of the European populations who live in their native countries, and probably greater than the mortality of the European males living in oversea countries and of the native populations: the life of missionaries being about 14 years shorter than that of their male countrymen who have reached the age in which the former begin their apostolate. (2) The average duration in Africa is shorter by about five years than that in Asia. (3) It is lower in tropical and subtropical than in milder regions by about five years. (4) It is about eight years less where medical assistance is procurable than it would be otherwise. (5) The most destructive maladies are, for contagious diseases, tuberculosis and typhus, and for constitutional maladies, diseases of the heart and malignant tumors. (6) Violent and accidental deaths are about five per cent of all other deaths without distinction of causes.

The study, which throughout bears statistical evidence of painstaking research, has apart from its general scientific value and ethnological bearings an obvious religious significance in the proven fact that the foreign

missionary faces the moral certainty of a notably curtailed life the while he goes to his chosen field with the assurance of exchanging a short for an unending existence.

The seventh number of the *American Cardinal Readers*—on the eighth volume of which series well merited praise was bestowed in the September REVIEW—has recently appeared. Nothing need be added to what has previously been said, except that as regards both matter and form the high standard set by the preceding is retained in the succeeding number. It should be noted that these two issues in the series are not so much "School Readers" as they are Introductions to the study of English literature. They answer both purposes.

Religion Hour, a collection of stories suitable for young children, prepared by Dr. Jerome Hannan, is constructed on sound psychological principles confirmed by the experience of the ages: namely that the child mind takes in abstract truths through simple interesting stories—read, and still better when told, to them. The first number of the series met with such a warm reception that the author has prepared another collection adapted to children of the second and third grades. Printed in large letterpress and illustrated with bright-colored pictures, the booklet (pp. 92) is sure to become a favorite and to exert a healthy influence on the mind and heart of the little ones (Benziger Brothers, New York).

The text books on *Psychology* and *Ethics* by Father Owen Hill, S.J., will probably be known to many of our readers. He has lately issued through the Herder Book Co. a volume of *Sermons for Sundays.* (St. Louis, Mo., pp. 387.) It contains a discourse on the Gospel for every Sunday of the liturgical year, with the single exception of Passion Sunday, the Epistle in this case furnishing the theme. The Sermons have all been favorably and doubtless fruitfully received in their spoken form; a fact which presages a like reception for them in their printed dress. They are thoughtful and practical in matter and dignified as well as graceful in style.

Priests who use them as suggestive of thoughts or illustrations will, of course, not follow them verbatim, so that the slight imperfections which occur here and there will make nothing against the value of their substance. At the same time it might be well to eliminate even these in a future edition. A few such may be noticed in the first sermon. Repeatedly the text alludes to the "four thousand years" intervening between the Fall of Man and the advent of the Redeemer. Seeing that the actual figure must certainly have been very much greater, it might be better to remove from our doctrinal works this relic of an erroneous chronology. The author repeats the unwarranted accommodation of the words of the Archangel to Daniel as "a man of desires" (p. 51). The meaning of the original is that the prophet was a desirable man, a man greatly to be desired. It is a doctrinal exaggeration to say that "every energy at God's disposal rushed to the assistance of His justice" (p. 21). So too is the statement that the recollection of the promised Redemption was "the single pleasant memory that Adam and Eve carried with them from the wreck of Eden" (p. 3).

Students of political science will be interested in the series of addresses and papers presented at the national conference of international problems and relations held under the auspices of the Carnegie Endowment for International Peace with the coöperation of the Academy of Political Science, Columbia University. The conference took place in New York last May and the Academy of Political Science has issued the *Proceedings* in a compact octavo of five hundred pages, in which are contained not a mere synopsis of the addresses, as is usually the case with Reports of similar conventions, but the papers as they were read or prepared by their respective authors. This gives the collection a unique importance for the student of the problems which are agitating the minds of statesmen the world over, problems of disarmament, international coöperation in the promotion of public health and

social welfare, America's part in international coöperation, control of raw material in peace and economic prosperity, economic adjustments in Europe, Latin American relations, the Danubian and Balkan States.

These are the outstanding subjects discussed and, while at first sight they seem to appeal to only professional students, a little inspection suffices to show that they possess a universal interest at the present moment when they have seized upon the public mind through the avenues of the daily press. Many of the clergy who read about all these things may welcome the opinions of expert publicists and university professors made conveniently available in the volume above mentioned. Moreover, a survey of the measures for the world's betterment proposed by these eminent authorities strengthens the thoughtful readers' conviction that, while the proposed plans and remedies if applied may be more or less helpful, they will never prove effectual or lasting unless they are inspired by moral and religious motives and supplemented by agencies that exist only in the Kingdom of Christ. The corroboration of this judgment — which for the rest seems almost platitudinously obvious—will be found in the books by Fr. Woods and Dr. Olgiatti mentioned elsewhere in the present number.

The latest *Bulletin of the Catholic Educational Association* contains a report up to date, of the Commission on Standardization of Colleges and Secondary Schools of the C. E. A. The brochure is filled with statistics as interesting as they are encouraging in regard to the present standardship of our Catholic colleges. On the whole they show a healthy progress both as to the numbers enrolled, the teaching body, and general equipment. The requirements for standardization are also noteworthy. For instance, in a college of approximately 100 students in a single curriculum the faculty should consist of at least eight heads of departments devoting full time to college work. The training of the members of the faculty of professorial rank should include at least two years of study in their respective fields in a recognized graduate school. The training of the head of a department should be equivalent to that required for the doctor's degree or should represent a corresponding professional or technical training.

Teaching schedules exceeding 16 hours a week per instructor or classes (exclusive of lectures) of more than 30 students should be interpreted as endangering educational efficiency. If these requirements alone — there are many more—be carried into effect the outlook for our colleges is certainly promising. They are obviously wise and might with probable advantage be extended to diocesan seminaries, minor and major. Anyhow the *Bulletin* deserves study. (Office of the C. E. A., Cleveland, Ohio.)

Fr. Cathrein, as everybody knows, is a veteran ethician. His life has been devoted to teaching and writing on Ethics, and his works in German and in Latin rank high among the standard productions in the field of Moral Philosophy. For this reason any new work from his pen in that field is sure to be worth while. Recently he has issued in the philosophical section of the *Museum Lessianum* a short commentary on the moral doctrine of St. Thomas, *De Bonitate et Malitia Actuum Humanorum*, comprised in Qu. 18-21 of the 1^{a}–2^{ae} of the *Summa*. The wealth of thought latent in the articles, whereof there are 31 under those questions, is much greater than appears to the average reader and profounder than is revealed by the ordinary commentaries. In them the Angelic Doctor condensed much of the wisdom which is found scattered here and there in his other writings. The value of Fr. Cathrein's commentary consists in this, that he has focused those rays upon the central questions above indicated, and enriched the whole with the results of his own reflection and wide range of reading. Though brief, the commentary is sufficient to bring out the truths latent in the original text.

Books Received

SCRIPTURAL.

LES ÉPITRES DE SAINT PAUL replacées dans le milieu historique des Actes des Apôtres et commentées par un Moine Bénédictin (Dom Delatte) de la Congrégation de France. Tome troisième: Actes (fin).—Éphésiens.—Colossiens. — Philémon. — Philippiens. A. Giraudon, Paris VI^e^; Imprimerie-Librairie St. Alphonse, Esschen, Belgique. 1926. Pp. 270. Prix, 16 *fr.* 50.

THEOLOGICAL AND DEVOTIONAL.

A RETREAT FOR THE CLERGY. By the Right Rev. J. T. Murphy, C.S.Sp., Bishop of Port Louis (Mauritius). B. Herder Book Co., St. Louis and London. 1926. Pp. 239. Price, $1.75.

THE FORTY HOURS' DEVOTION. Its Prayers and Ceremonies. P. J. Kenedy & Sons, New York. 1926. Pp. vi-57. Price, $0.30 *postpaid.*

A MIRROR FOR MONKS (Speculum Monachorum). By Ludovicus Blosius. In an Old Anonymous Translation (Paris, 1676). Revised and edited by Dom Roger Hudleston, O.S.B., Monk of Downside Abbey. With an Introduction by the Same. (*The Works of Louis de Blois,* commonly called Ludovicus Blosius. No. 3.) Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xxiv-93. Price, $1.25 *net.*

FROM HOLY COMMUNION TO THE BLESSED TRINITY. M. V. Bernadot, O.P. Translated by Dom Francis Izard, O.S.B. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis and London. Pp. 129. Price, $1.00.

THE ART OF COMMUNING WITH GOD. A Short Treatise for Beginners in the Spiritual Life. By a Christian Brother. M. H. Gill & Son, Dublin; B. Herder Book Co., St. Louis and London. Pp. 206. Price, $1.40.

THE CHILDREN'S COMPANION to Christian Doctrine and Bible History. For School and Home Use. New and revised edition. Benziger Brothers, New York, Cincinnati, Chicago; Burns, Oates & Washbourne, Ltd., London. Pp. 96. Price, $0.10 *net.*

PATRONS OF THE THIRD ORDER. St. Louis, King of France. St. Elizabeth, Queen of Hungary. By Father Hilarion Duerk, O.F.M. Franciscan Herald Press, 1434 West 51st Street, Chicago. 1926. Pp. 61.

THE GALILEE OF ST. FRANCIS. By Marie Donegan Walsh. Part 1: Fonte Colombo, the Franciscan Sinai. Part 2: Greccio, the Franciscan Bethlehem. Part 3: La Verna, the Franciscan Calvary. Part 4: Assisi, the Franciscan Gethsemane. Franciscan Herald Press, Chicago. 1926. Pp. 93.

LEGENDS OF ST. FRANCIS. By Mary J. Malloy. Series I: St. Francis and St. Anthony. Series II: First Followers of St. Francis. Franciscan Herald Press, Chicago. 1926. Pp. 60 and 70.

FREDERIC OZANAM, Founder of the St. Vincent de Paul Society. By Faustin Hack, O.F.M. (*Tertiaries of To-day.*) Franciscan Herald Press, Chicago. 1926. Pp. 40.

PASCHAL BAYLON. The Saint of the Eucharist. By Louise Malloy. Franciscan Herald Press, Chicago. 1926. Pp. 26.

LIFE OF THE BLESSED JEANNE DE LESTONNAC, Baroness of Montferrant-Landiras, Foundress of the Order of Marie, Notre Dame, 1556-1640. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. 31. Price, $0.15 *net.*

ST. ANTHONY OF PADUA. By Marian Nesbitt. Franciscan Herald Press, Chicago. 1926. Pp. 28.

THE TRUE LIFE. A Little Book on Grace. By the Rev. Franz Rummer, author of *The Great Secrets of the Saints.* Translated by Isabel Garahan, B.A. B. Herder Book Co., St. Louis and London. Pp. 106. Price, $1.25.

CHURCH-MAKING AND CHURCH-KEEPING. Including the Letter Issued to All Ordinaries and the Rules and Suggestions from the Cardinal Secretary of State, December, 1925. By the Rev. E. J. Quigley, author of *The Divine Office—A Study of the Roman Breviary; The Rites and Ceremonies of Confirmation and the Visitation of Parishes; A Book for Altar Servers.* M. H. Gill & Son, Ltd., Dublin. 1926. Pp. xi-112. Price, 3/6 *net.*

HOMELY SPIRITUALS. By the Rev. Hugh Francis Blunt, LL.D. Macmillan Co., New York. 1926. Pp. 164. Price, $1.50.

LITURGICAL CATECHISM. The Church, the Mass, the Year. By the Rev. M. S. MacMahon, Vice-President and Professor of Sacred Liturgy, Holy Cross College, Clonliffe, Dublin. M. H. Gill & Son, Dublin. 1926. Pp. xii-307. Price, 2/6 *net.*

THE FOUR MYSTERIES OF THE FAITH. By Monsignor Kolbe, D.D., D.Litt., of Cape Town. With a Foreword by His Eminence Cardinal Gasquet. Longmans, Green & Co., London, New York, Toronto, Bombay, Calcutta and Madras. 1926. Pp. xvi-204. Price, $2.25.

PHILOSOPHICAL.

PRESENT-DAY THINKERS AND THE NEW SCHOLASTICISM. An International Symposium. Edited and augmented by John S. Zybura, Ph.D. With an Introduction by the Very Rev. John Cavanaugh, C.S.C., D.D., President Emeritus of Notre Dame University. B. Herder Book Co., St. Louis and London. 1926. Pp. 541. Price, $3.00.

REPRESENTATIVE CATHOLIC ESSAYS. Edited by George Carver and Ellen M. Geyer. Assistant Professors of English, University of Pittsburgh. Macmillan Co., New York. 1926. Pp. 221. Price, $1.75.

HISTORICAL.

THE REFORMATION IN DUBLIN, 1536-1558. From Original Sources. By Myles V. Ronan, C.C. Longmans, Green & Co., London, New York, Toronto, Bombay, Calcutta and Madras. 1926. Pp. xxxii-543. Price, $7.50.

THE FATHER OF THE CHURCH IN TENNESSEE, or The Life, Times and Character of the Right Rev. Richard Pius Miles, O.P., the first Bishop of Nashville. By the Very Rev. V. F. O'Daniel, O.P., S.T.M., Litt.D. The Dominicana, Washington, D.C.; Frederick Pustet Co., Inc., New York and Cincinnati. 1926. Pp. xiv-607. Price, $4.00 *net.*

GLIMPSES FROM AMERICAN HISTORY. A Pageant or Play for Patriotic and Other Occasions. By the Rev. Justus Schweizer, O.S.B. With an Original Composition by the Rev. Pirmin Vetter, O.S.B. Catholic Dramatic Co., the Rev. M. Helfen, Brooten, Minn. Pp. 24. Price, $0.30.

AMERICAN HISTORY. By Clarence Manion, Professor of American History at the University of Notre Dame. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1926. Pp. xiii-531. Price, $1.80.

GLORIES OF THE FRANCISCAN ORDER. Revised Edition. By Francis Borgia Steck, O.F.M., author of *Franciscans and the Protestant Revolution in England.* Franciscan Herald Press, Chicago. 1926. Pp. 140.

TERTIARIES OF OUR DAY: Lady Georgiana Fullerton and Lady Herbert of Lea. By Annette S. Driscoll. Franciscan Herald Press, Chicago. 1926. Pp. 45.

IGNATIUS LOYOLA, THE FOUNDER OF THE JESUITS. By Paul Van Dyke, Pyne Professor in History at Princeton University. Charles Scribner's Sons, New York and London. 1926. Pp. vi-381. Price, $3.50.

THE CATHOLIC TRADITION IN ENGLISH LITERATURE. Edited by George Carver, Assistant Professor of English, The University of Pittsburgh. Doubleday, Page & Co., Garden City, N. Y. 1926. Pp. xv-467.